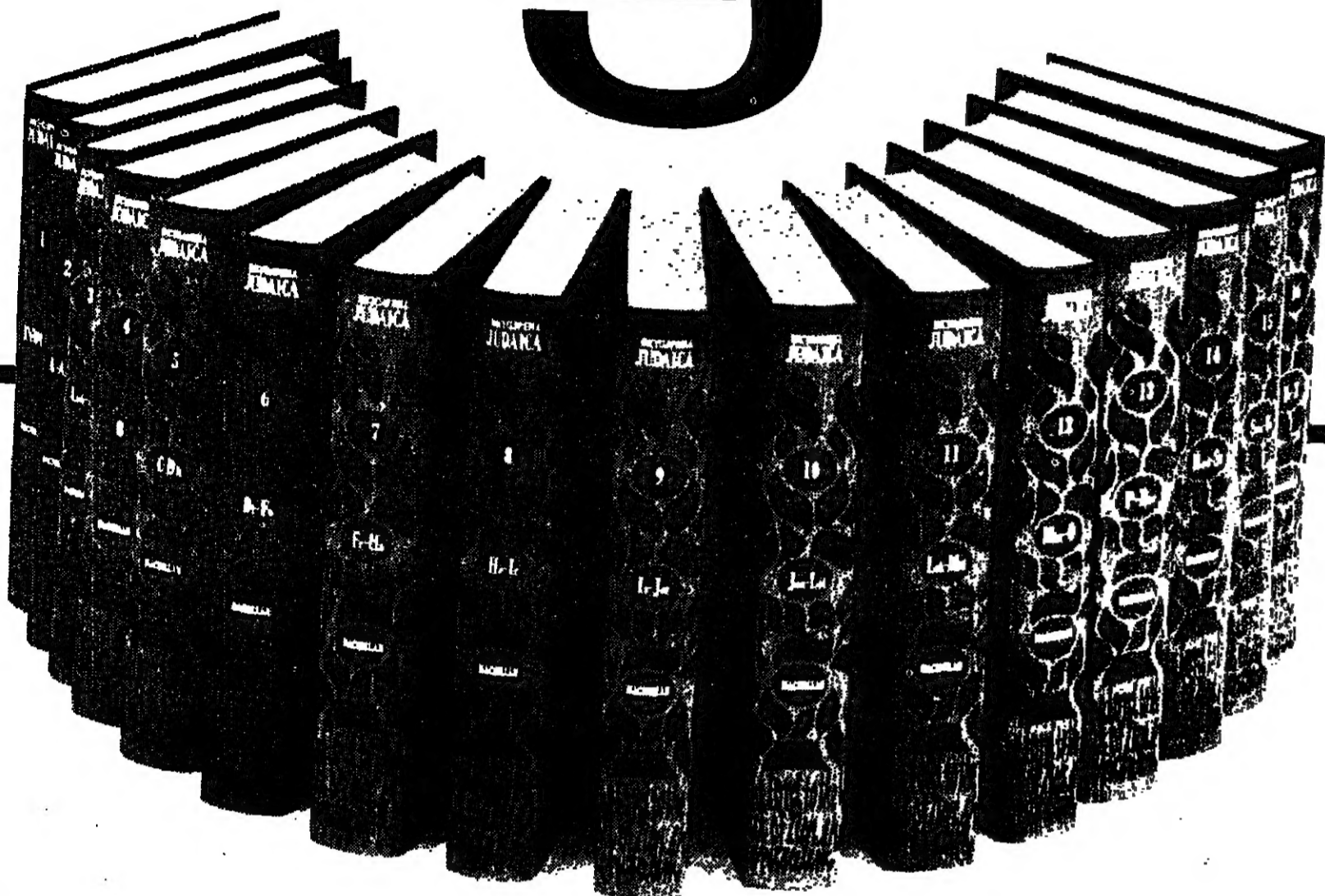
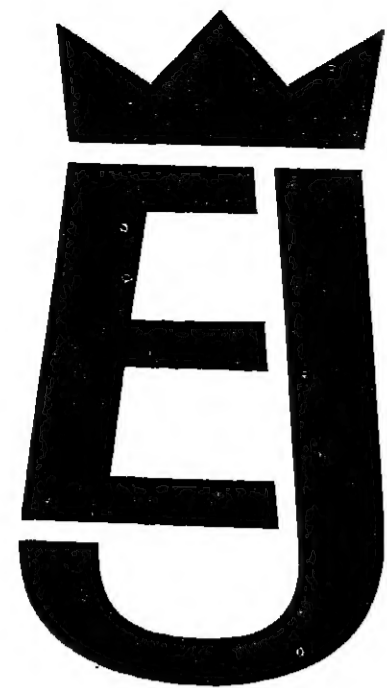


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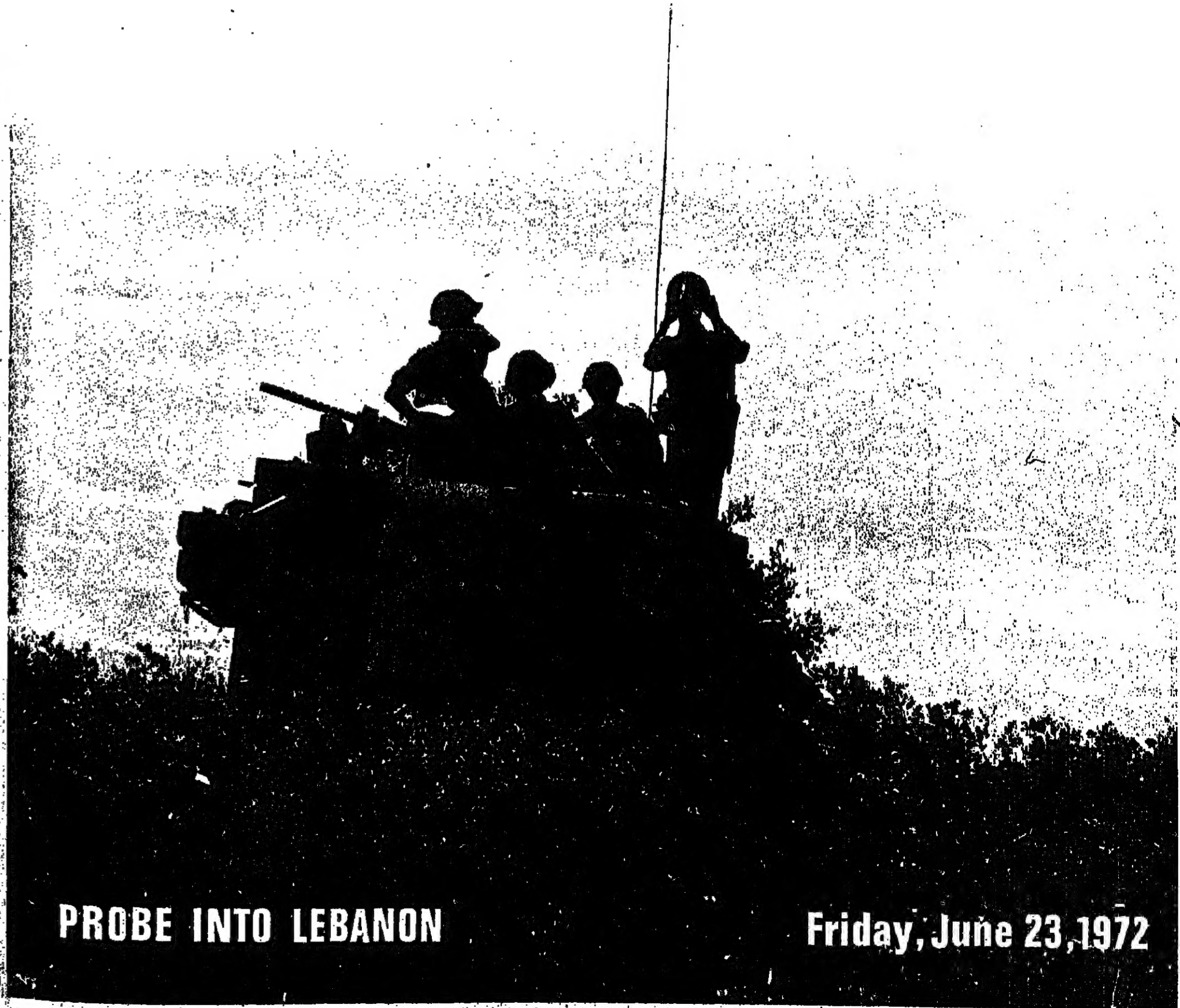
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MAGAZINE



PROBE INTO LEBANON

Friday, June 23, 1972

(Photo Rubinger)

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FRIDAY, JUNE 23, 1972

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We have suddenly become conscious that one of the basic elements of our planet, water, is in danger of becoming unusable through our abuse of it. About 1,200 scientists, engineers and other experts from 44 countries came to Jerusalem this week to attend the Sixth International Conference on Water Pollution Research. PHILIP GILLON reports.

WATER FIT TO DRINK

CONFERENCES on ecology are usually filled with prophecies of doom, of assertions that man is rushing headlong towards the complete destruction of his environment. But at the Sixth International Conference on Water Pollution Research there was a new mood of optimism.

It appears that if people are prepared to pay the price, pollution can be checked.

A great deal of the credit for the new optimistic note was accorded to the usually maligned mass media by Dr. Gerald J. Stander of South Africa, president of the International Association on Water Research, and by Bertil Hawerman, of the Swedish National Environmental Protection Board. "In 1961, we were like people crying for the moon; now everybody understands pollution," said Dr. Stander.

"The media have played a most important role in making the world aware of the dangers. At times, the press may exaggerate, may even get a little hysterical, but this is no great matter: after a time, exaggeration gets corrected. It is certainly better than silence. The media must get the credit for focusing attention on the abuse of the world's resources," Mr. Hawerman commented.

Legislation

As a result of this publicity, legislators have taken action to control pollution. Country after country reported that in the last two or three years laws had been passed to force industrialists and others to stop acting as if production was all that mattered. Many lands had created ministries of environment or established boards with great powers to compel industrialists to respect their surroundings.

There was still an attitude in Israel, I said to Professor Berger, of the University of Massachusetts, that development was all-important, that controlling pollution was a luxury for rich countries after they had reached a high state of industrialization. Countries on the way up, like Israel, behaved as if they had to encourage industries even if the environment suffered.

"This is, of course, the heart of the paradox," he answered. "How do you get development without pollution? Israel has had to pay a high price for rapid industrialization. Late attention to pollution problems can be staggeringly expensive. I have been very pleased here to see that many developing countries are anxious to avoid making the mistakes we made, and are willing to plan their development so as to preclude polluting their waters."

Professor A.C.J. Koot, of the Technical University of Delft said that the Netherlands had passed a law 18 months ago,



Professor Bernard Berger . . . a call from the U.S. (Photo by Shlomo Lavie)

forbidding the discharge of sewage into public waters, and levying a charge on industrialists who were polluters.

"All of a sudden," he commented with a grin, "the industrialists discovered that they could find money to treat their effluent before discharging it, because it was cheaper to do so than to pay our levies, which were calculated according to the amount of pollutants they put into the water. An industry with 100,000 employees, say, was levied 800,000 guilders; then, as if by a miracle, they halved the quantity of pollutants. The money we got in was used to finance further projects."

Footings the bill

Dr. Pierre Deserof, Secretary-General of the Association Générale des Hygienistes et Techniciens Municipaux, ridiculed the industrialists' contention that they could not foot the bill for anti-pollution measures. "They pay for raw materials, labour, premises, capital — they must pay to control pollution just as they pay other costs of production."

It emerged clearly that only strong measures taken by governments — laws with teeth in them, used whenever necessary — can make industrialists toe the line. This applies to state industries as much as to private, as we know to our cost in Israel, where great government industries do not scruple to save an agora by letting oil and other pollutants ruin streams, beaches and the ocean.

This evil has nothing to do with ideology, Professor George

Zamfir, Deputy Director of the Hygiene Institute of Jassy, Rumania, said his country had made great industrial progress in the last decade. But this had resulted in pollution of rivers by industry, of the Black Sea by oil tankers, and the promotion of a law to protect both surface and underground water. He was sure that Rumania was getting on top of the problem.

I could not help wondering when rigorous action will be taken against the Eilat-Ashkelon Pipeline Company, and the tankers at sea, to make good the promises made two years ago that the beaches would be kept completely free of oil and tar. Now a reduced area of beach is given a perfunctory going-over. This actively should be compared with the vigour of the Puerto Rican Government, when a Swedish tanker went aground in a coral reef. On behalf of the government, Mrs. Acevedo obtained an injunction from a court preventing the tanker from discharging one drop of oil; she flew by army helicopter to an island near the tanker, and then went out to the tanker by boat to serve the court order. As a result her ferry (Continued on next page)



Nahal Sorek, outside Jerusalem, is transformed into a foaming mass of detergent. (Photo Steve Nelson)

مركز العمل

THE JERUSALEM POST MAGAZINE

PAGE THREE

THE THREAT TO WATER

(Continued from previous page)

Mason exploit, the oil was discharged into barges brought specially, at considerable expense, from Miami.

Naturally one of the key-words of the Conference was "recycling." In nature, there is a natural process involving land, sea and water, whereby impurities are cleaned and an ecological balance maintained. Modern man is breaking this cycle. By recycling, he can undo the harm. In practical terms, this means using sewage water or effluent twice; everybody agreed with Professor Hillel I Shuval, the Conference president, that it was ridiculous to talk of desalinating seawater when it was so much cheaper to reuse water that was 99.9 per cent pure.

Professor Erman A. Pearson, of Berkeley University, went further. "It's utter nonsense to talk of pure water; there's no such thing. A glass of water may contain 100,000 to a million molecules of impurities. Historically, all water has been used — Julius Caesar may have urinated into your drinking supply. The only questions are how recently and how much."

Many systems for treating effluent and getting water back for re-use were discussed, the most impressive being the South African one at Windhoek, where water fit for drinking is obtained by a series of processes.

But Professor Werner Stumm, of the Zurich Institute of Technology, does not consider domestic and municipal sewage to be the real problem. As far as he is concerned, the villain is industry.

"In the last 10-20 years, the population has grown by 1.5-2 per cent, while industrial production is rising at the rate of 6-8 per cent. Industrial products like plastics, detergents, phosphates and metals are something new in human experience. Systems that could cope with typical domestic waste cannot deal with the waste of the industrial society of today and tomorrow. Other action has to be taken to deal with synthetics, metals and chemicals." It was this penetration by industry that caught even the usually alert Swiss unawares, and rapidly polluted their lovely lakes and rivers.

I asked Prof. Shuval whether the conference was not an anti-climax, coming so soon after the U.N. Stockholm Conference.

"By no means. Stockholm was dominated by politicians; scientists and engineers played a comparatively minor role. Don't misunderstand me: the politicians are important, vitally important — we can get nowhere without them. What was decided at Stockholm promises great things for the world. At our conference we got down to an exchange of ideas

which should speed up the rate of research findings and should lead to immediate benefits."

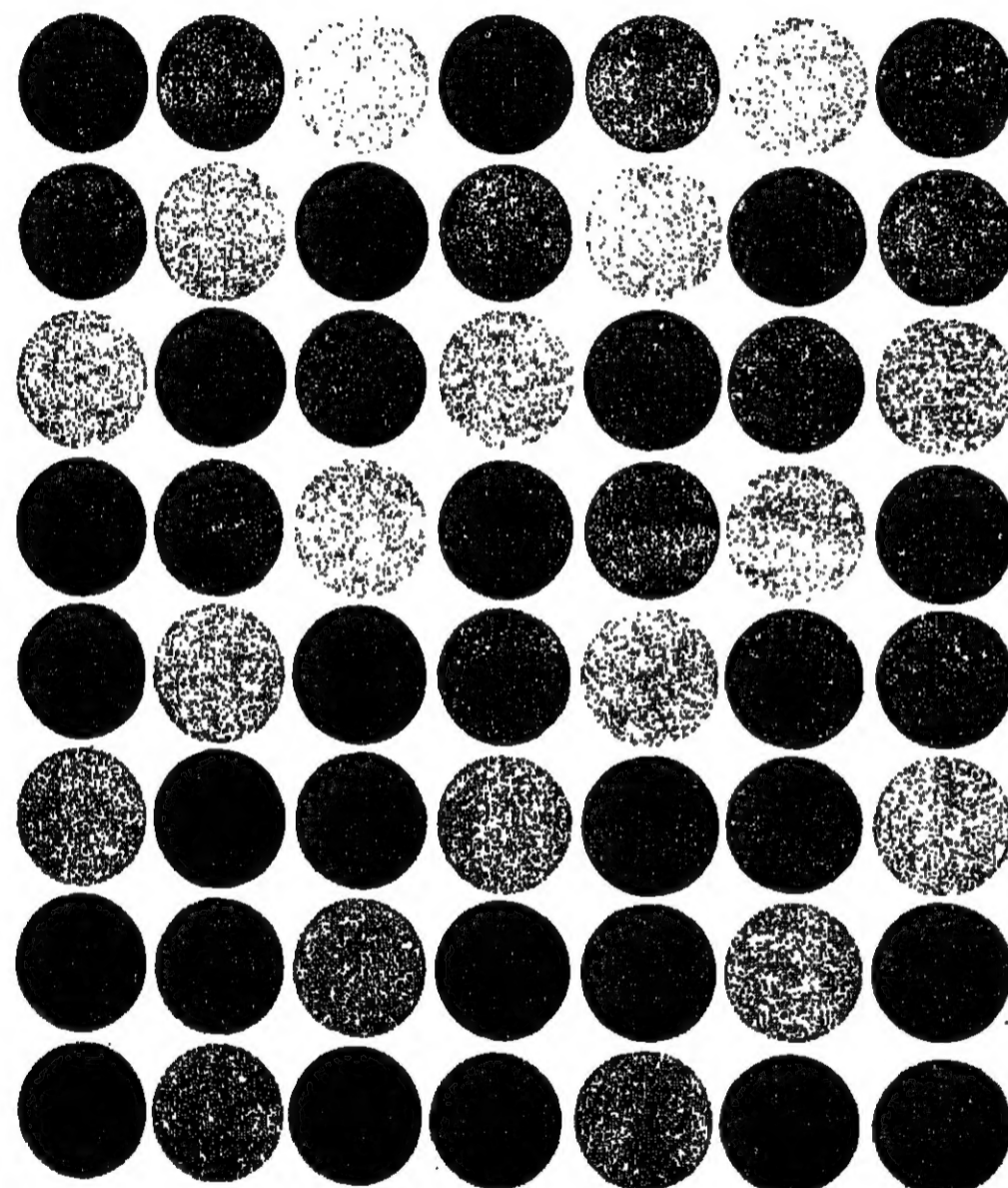
Many tributes were paid to Israel for the development of her water resources, although her record in regard to pollutants is far less impressive. Delegates from Spain, Turkey and Australia said they had come to study the National Water Carrier as well as to

exchange views at the Conference. Professor Abbas Khodabandeh, of the University of Teheran, said dramatically: "In one of the oldest cities of the world, I have enjoyed discussing mankind's newest problems. Israel sparkles with ideas that are very important."

Both the Japanese and the Germans commented on the large numbers of able scientists and engineers Israel had produced. "I am astounded at the great steps this new, young country has made in so short a time, and under

such difficult circumstances," said Ernst Kuntze, of Hamburg. Prof. Shuval, however, is not so impressed by Israel's attainments. "On water use, yes — on pollution, no. We are not doing everything we should do and can do," he asserted. "And I don't think we will until we have a Minister of Environment. This has become clear from what is happening in other countries; we must have laws with teeth, and we must have a minister to safeguard our endangered re-

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STOP AND SHOP AT SONOL



Summing up Wednesday's dramatic debate and manoeuvres on the bill for united civil marriage, Lea Ben Dor says in the end we were back much where we had been — not really nearer civil marriage and in no immediate danger of a Cabinet split.



Gideon Hausner... inclined to overstress the danger.



Premier Meir... a subject in need of solution. (Israel Sun photo)

THE NON-DEBATE

FOR anybody studying our parliamentary system Wednesday's non-debate and non-vote on the admirably prepared partial or emergency civil marriage bill was a perfect occasion to discover what is wrong with the coalition system. Nobody denies the importance of the issue, though Mr. Hausner (I.L.P.) was naturally inclined to overstress the danger we are facing because, as he says, official recognition of privately performed marriages has made a mockery of religious marriage.

Increasing numbers of people — and not only *Cochanim* wishing to marry divorced women — are being barred from marriage on grounds which a rabbi is not forced to investigate. These include some physical disabilities, not in the past ferreted out by rabbinical authorities either here or abroad. Naturally enough, abroad Jews faced with such difficulties would simply have obtained a civil marriage instead, which no rabbi was anxious to encourage. And here there has been a cumulative effect. To some extent the rabbinate has been sensitive to prodding by more extreme orthodox groups, which find fault with accepted procedures and raise embarrassing questions.

MR. Hausner's bill was prepared by a committee headed by Mr. Pinhas Rosen, a former Justice Minister, and contains some interesting points. It is based on the argument that civil marriage already exists in Israel because the Supreme Court last year finally ordered a privately-performed marriage to be registered officially, after the Rabbinical Court had spent five years evading giving an answer as to whether the couple was legally married or not. According to *halacha* no rabbi is needed for a marriage ceremony, which is valid if it follows certain forms in the presence of two witnesses, even if it involves certain categories of persons, such as a Cohen and a divorced woman, whom a rabbi will not marry.

The Supreme Court, while inveighing against the generally objectionable character of private marriage ceremonies and gloomily foreseeing every kind of abuse, is bound to recognize them once

they have taken place, because they are valid in the law which applies to all matters of marriage between Jews in Israel.

Mr. Hausner argued that it is a mockery of religious marriage for non-religious couples to make use of this anomaly and then lay claim to a religious marriage. He points out that there is no religious ban on cohabitation by couples banned from having an officially blessed union, so that there should be no objection to simple legal recognition of their position. Yet it is a fair assumption that the religious establishment far prefers civil marriages in Cyprus, which do not affect private marriages here, which are not banned by *halacha*. Legislation for alternative civil marriage here, which may not interfere with the rabbinate's right to perform marriages, as Mr. Hausner says, certainly kills the effectiveness of their right to forbid them.

INSIDE the Labour party there is a good deal of support for the view that Mr. Hausner's special marriage for the outcasts from the rabbinate will not solve the problem in cases where the status of the children is involved, and that civil marriage in Cyprus or private Jewish marriage in Israel serve much the same purpose with much less trouble. There is here a very wide field of possibly useful discussion. Prime Minister Meir is well known to be opposed to civil marriage as the high road to a much greater degree of mixed marriage, in her reply to Mr. Hausner's bill asking that it be struck off, she nevertheless agreed that it was a subject in need of a solution.

Did we, then, spend a useful day hearing everybody's view on what can be done to affirm the right of people to marry whom they wish? Not a word, beyond Mr. Hausner's own speech, and some protests, loud but indistinct, from the Aguda benches. The whole day was taken up with the familiar manoeuvres within and between the parties to test the degree of determination and brinkmanship likely to be displayed. In the end we were back much where we had been,

not much nearer civil marriage, and in no immediate danger of a break in the government.

Just over a decade ago politically-minded Israel almost broke in two arguing who "gave the order." I do not recall anyone spending any time debating whether the order had been a sensible one under the circumstances and whether it should have been given at all. Many of the people glibly insisted on who was responsible had no idea of what it had all been about. This time, although there have been the makings of a coalition crisis, there is less danger of a real feud, despite the habitual orthodox threats of a split in the nation.

NEITHER Mr. Hausner nor his party in general have any desire to leave the coalition or see the government break up. He presents the argument that the *status quo* has already been disturbed irrevocably by the Supreme Court but the Court, of course, is not bound by any coalition agreement and can fortunately act as it considers proper. The rulings of the Court are binding in the case concerned, and create a precedent for similar cases that is akin to law. But

law itself can only be formulated and passed by the Knesset, and there a coalition agreement on the *status quo* may retain its delaying force.

In other cases, certainly, such as the spy law that provided a penalty if a suspect could not satisfactorily explain his contacts with an enemy agent, a hint by a member of the Supreme Court that further legislation was required, produced the necessary result. In the matter of the private marriages the justices have been left crying in the wilderness, and Mr. Hausner was mistaken in assuming that this would free him to prevent the law. Did he misjudge the situation? It seems unlikely, though it is always easier to be wise after the event. Did the Labour party assume he would think better of it at the last moment and perhaps only circulate the draft of the law for discussion? Or was the party so much occupied with the problems of the Netiv Neft inquiry and the resignation of Justice Minister Shapiro that the Hausner bill did not receive enough attention?

Mr. Hausner might actually have been wise to accept the Labour proposal for a committee to study and discuss the proposals, because the wider the support he

can obtain, the closer we shall be to a formal solution of the marriage problem, if not necessarily in the form in which it has now been presented.

THE real victim on this occasion has been the Mapam "traditional" leadership, Messrs. Meir Yaari and Yacov Hazan. The elders of the party have retained enough (altruistic) background to be able to prove to themselves without much hesitation that it is more important for a seven-member Labour alignment, than to vote for a civil marriage bill that would not in any case get enough votes to become law. The younger, mostly kibbutz members do not see it that way. They dispense with religious marriage if they wish; they demonstrated against the government when an area at Pithat Rafiah was fenced off and Beidun moved, and they would as soon be out of the government as in. They are busy with their own jobs and not particularly concerned with the future of the government and they just cannot imagine their party would vote against civil marriage once the question is brought up. Most of them would rather be in the opposition, even if it means going to the next elections alone again, and emerging with perhaps no more than five seats. Let the leadership resign at long last, and there would be room for the others.

Mrs. Meir does not want to lose the revolutionary element, and Mr. Pinhas Sapir does not want to see Mapam in the opposition, freer to press for higher wages and other benefits. But the fact is that in many matters of ideology and of foreign policy Mapam is further from most members of the Labour party than the I.L.P. It seems quite likely that Mr. Hausner will be persuaded that he has done as much as he can for the marriage bill at present, and that there will be no immediate pressure for a vote. It is also likely, on the other hand, that the Mapam rebels who found their voices and votes on this occasion will use them again when the next conflict arises, and that it will be they and not the Liberals who will leave the coalition.



Mapam's traditional leadership, Meir Yaari and Yacov Hazan... the real victims on this occasion.



Under the shadow of the Lod massacre

THE conference took place under the shadow of the Lod massacre, and there was great sympathy for the two delegates from Puerto Rico. Some of the other Puerto Rican delegates had withdrawn. When I asked Mrs. Inez Acevedo, legal adviser to the Environmental Quality Board and the Department of Public Works of Puerto Rico, why they had cancelled, she said, "The wives of some were frightened, and wouldn't let them come. Others had to cancel for normal business reasons."

Did the people of Puerto Rico blame Israel for what happened? Was there an element of punishment in the cancellations? "Oh, no, nothing like that. On the contrary, we all felt for Israel in her pain. We shared your terrible shocks and distress. For that matter, we felt no animosity against anyone, neither against the Arabs nor the Japanese. We realized that this was a one-time

disaster, the act of madmen, a catastrophe like an earthquake. There are many Jews, Arabs and Japanese in Puerto Rico, and they closed their businesses and mourned for three days."

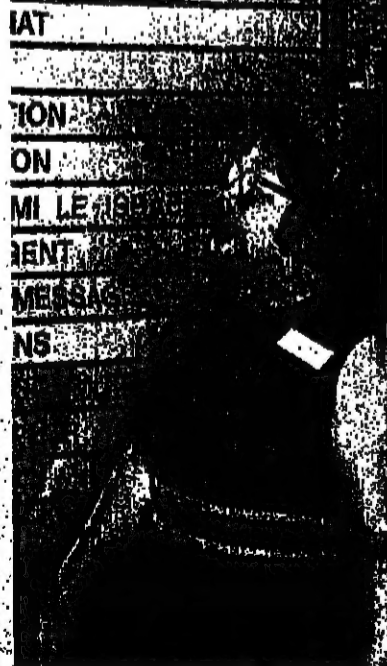
When the news of the Lod massacre broke in Japan, said Professor Shigehisa Iwai, of Kyoto University, the first reaction was that it would be best to cancel the Japanese participation. "My Foreign Minister told me that it might not be safe to go to Israel," he recalls, "but the next day he contacted me, and said we should go ahead. I went personally to the Israel Ambassador to express my sense of horror at what had happened. The ambassador, and his scientific attaché, both assured me that the Israeli people were not narrow minded, and would certainly not hold all Japanese responsible for what had happened at Lod."

"I made a statement which was published, with my picture, on the front pages of the newspapers, in which I said that we wanted to establish strong international relations between Japan and Israel. In the end, the number of Japanese who came to the conference rose from 50 to 100."

Professor Ebba Lund, of the Copenhagen Veterinary University, laughed heartily when I asked her whether the Danes had been put off coming by the Lod massacre. "We had no drop-outs, but we had a drop-off," she said. "We made jokes about it at a meeting, but everybody decided to come. The next day the leader of our delegation, Vermehren, fell off a ladder and hurt himself so badly he couldn't come, and I am leading the Danish delegation."

Professor Hillel I. Shuval, the Conference president, summed up the position: "We had in all eleven delegations, some of them clearly for reasons not connected with what happened at Lod. As against this, we had large numbers of last-minute bookings which brought the number up to 1,200, 200 more than we expected."

G COMMITTEE



Mrs. Inez Acevedo, who came from Puerto Rico. (S. Levin)

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Professor Huru Teahina with a group of Japanese during a visit to Jerusalem last year. (Ezra)

Moshe Bartur was Israel's Ambassador in Tokyo for five years. He writes of the conflict he found in the Japanese character — a character still deeply imbued with the traditions of a long history of isolation. He believes that traditional values are still strong in Japan despite the outward Western technological surface, making Japanese life a strange puzzle in contrasts.



MODERN Japan, the economic superpower, is something of an enigma to the Western observer. A tragedy such as the recent Lod massacre by Japanese radicals, catapults of the Arab terrorists, only increases the sense of puzzlement and unease about Japan that prevails in the West.

Having spent five years in Japan, and with all my respect, liking and admiration for the Japanese people, I must admit that the country still appears to me as a separate planet.

What casual observers tend to call the Americanization (or Westernization) of Japan applies only to outward appearances. The technical civilization is indeed identical with that of the West, but this is only a veneer; the human environment, the emotional attitudes, remain quite specifically Japanese. And sometimes the more strikingly so because of the exaggerated perfection in Japan's copying of modern Western forms.

A good example of this is the Japanese department store, originally a copy of Western stores, the adopted version is a very Japanese institution. Typical is the atmosphere of bowing politeness, the elaborate attempts at giving a comprehensive service — all marks of the great emotional intensity peculiar to the national character. Emotional extremism prevails in a society which is in the process of transformation. Traditional values clash with the need of a modern industrial society. Manifestations of ideological radicalism, culminating in violent activism have to be understood against this background of transition.

Ethnically and through its geography and history, Japan is the most homogeneous major nation of our time. It preserved its isolation throughout its entire history until the second half of the 19th century. Completely closed to the outside world during the 250 years of the Shogunate period, it developed its own forms of culture and civilization, providing a strong foundation for coordinated and disciplined national action. Emergent next to over centuries only started to find an outlet towards the rest of the world about 100 years ago, when Western powers forced the gate.

Once started, the process continued with a dedication, diligence and devotion to the task of modernization. Society as a whole became imbued with an unquenchable thirst for learning and studying the ways of the West. One of the striking characteristics of Japanese people and so-

ciety throughout history is their great intellectual curiosity in all fields of human endeavour. In art, technology, science and humanization, there are countless examples of this constant search — there is almost no subject without a Japanese expert, who would boast the most detailed and specialized knowledge of his subject, whether it is the Edelweiss of the European Alps, the poetry of Rilke or the "Tame Hakdaaha" of the Bible.

For this reason, the Japanese are often seen as imitators rather than initiators. However, this is to my mind a superficial impression. Foreign techniques and knowledge are transformed in the process of acquisition to be given a very specific Japanese character.

This adoption of foreign elements and their transformation into a national possession occurred in the past with the Chinese culture and civilization, Buddhism and Confucianism, and in modern history with the heritage of the Judeo-Christian world.

At the present moment, Japan has reached an important stage in its history. Having recovered from the defeat in the "Pacific War" (as it is called in Japan), the nation is again searching, perhaps in large measure unconsciously, for a personal expression. Material prosperity is not enough and a mood of restlessness prevails. The side effects of accelerated industrialization in a highly populated country enhance this collective feeling of unease.

The course of national action and development chosen by Japan in the future will be of great importance to the community of nations. Japan can be seen as one of the four pillars of modern industrial society, along with the United States, the European Community and the Soviet Union. Already one of the major exporting countries, it is now replacing the U.S. as the main factor in economic assistance and investment in many developing economies in Asia, Africa and South America. It is already economically dominant in relation to Australia and New Zealand.

Thus, although the tremendous accumulation of material power and outward success has brought self-confidence, yet intellectual unrest and an ideological search dominate the literature and political life of the country.

In the introspective mood of today's Japan, Israel and the Jews are suddenly playing a part. A book published some two years ago, "Japanese and Jews" presumed to be by a Jewish author, Yeshaya Bendasa, caused an upsurge of interest. A scholarly

THE JAPANESE PUZZLE

analysis of Japan's national character throughout its history seen in contrast to that of the Jewish people, it became a bestseller and required reading for the political, economic and cultural elite. The Japanese became fascinated by the comparison with another quite unique people, also endowed with the qualities of intellectual and emotional intensity, emergent creativity and intuition. Many Japanese realized that Israel is the most cosmopolitan of modern nations, and felt that Jews in many respects represent the epitome of Western learning and spiritual heritage.

The Japanese (not adept at learning foreign languages themselves) are particularly impressed with the Jewish linguistic ability. "Your people are so gifted for languages — how many to do speak?" is a common question. The Japanese language, difficult to acquire for foreigners because of its complicated script, specific structure and preference for polite vagueness, often constitutes a communication barrier. Japanese often use their language as a veil sheltering their thoughts in order to smooth over the roughness in human relationships and contacts.

A high official in the Japanese Foreign Office, who served for a long period in the U.S. and Europe, once told me he found it much easier to find a "common language" with Jews than with other foreigners. "We Japanese do not like to be specific, to dot all the 'i's'. We prefer to remain somewhat vague, assuming that our partner in conversation gets the meaning. This seldom succeeds with Northern Europeans, for example. But as Jews seem to be gifted with intuitive instinctive understanding, a kind of sixth sense, just like we Japanese, it greatly facilitates our relations with Jewish people."

"Another reason for the 'Jewish Boom' (as a Japanese journalist has expressed it) prevailing in Japan at present is the recognition of the fact that Zionist settlement culminating in the State of Israel coincided in time with the building of modern Japan. The simultaneous emergence of Japan took its state of insularity and the Jews from the isolation of the ghettos furnished the first possibility of contact between the two nations.

There is no documented proof of any contact in history between the two ancient nations. However, there are many theories and traditions amongst Japanese which claim the existence of ties going back to a distant mythological past. Numerous books and articles have been written about this subject. To cite only one example:

there is a theory that the Hata tribe, to whom Shotoku Taishi, the 7th century founder of Buddhism in Japan, belonged, was Jewish in origin.

It is possible, and even likely, that some contacts with Jews took place in ancient times. Jewish merchants played an important role in trade, especially the silk trade, with China, particularly in the period of the Tang dynasty in the 7th century. There was a Jewish trading community in Canton during the 6th and 7th centuries. It is conceivable, therefore, that at the time Buddhism came to Japan via China and Korea, contacts between Japanese and Jews also took place.

Nowadays, economic, cultural and social relations are quickly

developing. Trade and communication are growing fast. Both Japan and Israel are amongst the most dynamic and fastest developing economies in the world and it is only natural that the points of mutual contact and interest should increase. The recent events at Lod caused the Israel public to take a more lively interest in Japan — by and large much more is known in Japan about Israel than in Israel about Japan. Mutual awareness of each other is a condition for bridging geographic and mental distances. New and as yet unexplored possibilities for contact are opening up, based upon a mutual interest and affinity, in the long run more important and effective than any Arab economic pressures.

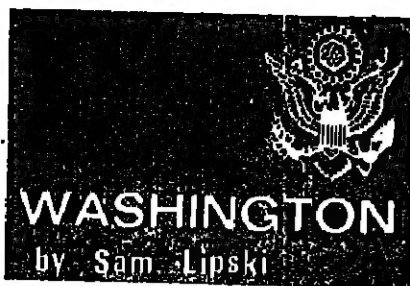
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مسكن النحل



According to American officials the Middle East did not rate high at the recent Moscow Summit. One thing which is apparently clear from reports of the talks is that neither the Russians nor the

Americans were prepared to make any substantive changes in their positions. However, writes SAM LIPSKI, even though the Russians may seem ready to accept the *status quo* in the meantime, there is con-

cern that unless they use influence to persuade Cairo the direction of at least interim settlement, the summit accords may indeed be to the test as Egypt's President Sadat considers his opti-

The M.E. after the Moscow summit

WASHINGTON. — BEFORE the Moscow Summit, the high-level meeting loomed as a deadline for assessments about the prospects for peace in the Middle East. It was assumed — accurately as it turned out — that there would be neither military nor diplomatic developments of any substance before President Nixon and Leonid Brezhnev met. Although dramatic breakthroughs were not expected, the Summit was nevertheless seen as a turning point of sorts.

Now that the meeting has come and gone, it is worth noting how little difference it seems to have made to the *status quo ante* — seems, because even the most senior officials outside the White House orbit do not necessarily have the complete version of what passed between Mr. Nixon and the Soviets.

But on the basis of the memoranda, position papers, and analyses circulating in the Washington bureaucracy, diplomats concerned with the Middle East have built up a picture of what has changed and what remains the same after Moscow.

According to American officials, the Middle East did not rate high in the Moscow discussions, either in the amount of time spent on it, or in the urgency of the exchange, when compared to other major questions such as Vietnam, SALT, trade or European security. The traditional positions of both sides were outlined during at least one five-hour session between Mr. Nixon, Dr. Henry Kissinger and Mr. Brezhnev, during which other topics were discussed.

The relatively low priority given to the Middle East is significant. It quickly became apparent that neither the Americans nor the Soviets were prepared to make any substantive modifications to their well-known positions on the outstanding issues. The result is that this week Mr. Nixon wrote in a foreign policy review for U.S. News and World Report, "We

find that the dispute in the Middle East remains unsettled, but that at least a cease-fire has been maintained now for nearly two years."

In the American view, the Summit had the effect of reinforcing the Soviet desire to maintain the cease-fire. Moscow is said to understand that the new tone and atmosphere carefully developed in the agreements and exchanges could be shattered by the outbreak of any hostilities in the Middle East, even if they did not escalate into super-power involvement. They are also assumed to be aware of the concern with which Mr. Nixon would view such a flare-up at any time, let alone in an election year.

But while there has been acquiescence to the *status quo*, there is no evidence of any great interest by the Soviets in the U.S. proposal for proximity talks on an interim Suez Canal agreement. Despite some early speculation that the Soviets might now be willing to persuade Cairo to accept the U.S. initiative, the Summit discussions reportedly revealed no such willingness in Moscow.

The American view is that they have submitted their proximity talks proposal to Cairo and Jerusalem, that Israel has accepted, and that Egypt has still to respond. Nothing discussed at the Summit has led the Americans to believe they can expect an early answer from President Sadat. Nor have they learned anything which would encourage them to renew their diplomatic efforts in the foreseeable future. "We will await the Egyptian reply — calmly," said one official.

Washington knows that President Sadat has been communicating his disdain for the American initiative both privately and publicly. But Middle East analysts do not see many choices left for him. They believe that Sadat does not have a realistic military option at present because any at-

tack on Israel positions would be unsuccessful. They note that, if anything, his hopes for a major Soviet push to bale him out diplomatically must be even more remote than before the Summit.

Thus, despite the reference in the U.S.-Soviet communique to the mission of Ambassador Jaromir — a diplomatic route more favourably in Cairo than the proxy talks — that effort is now little more than a standstill with little prospect of early revival.

The Soviets are expected to continue arms shipments to Egypt — contrary to some reports, American officials say there was no agreement, tacit or otherwise, by other sides in Moscow to limit arms supplies to the area — but they are not expected to let Sadat feel he is free to use them.

Against this background, diplomats here do not expect any major developments affecting a Middle East settlement to occur before a new deadline: the American presidential election. However they do not believe the next few months can be viewed completely without concern. This may be no more than the caution of American officials about the ever-present danger of a flare-up in the absence of any movement towards a settlement.

It may also be a concern related to the wider meaning of the Summit. Assistant Secretary of State Joseph Sisco has already pointed out that the U.S. views the Middle East as a significant test-case of the Moscow accords. President Nixon provided the context for this view in a foreign policy article this week. Noting that the achievements in Moscow "were only a beginning," he wrote: "Just and enduring peace settlements must be fashioned in Indo-China and the Middle East; detente in Europe must move from possibility to realization; arms limitation negotiations must press forward toward a permanent curb on offensive weapons."

But, he continued, a good basis for progress was provided by specific agreements at the Summit and by the declaration of the basic principles of relations between the U.S. and the Soviet Union. In those, the two powers committed themselves "to avoid direct confrontation, to exercise restraint and constructive influence in dealing with smaller conflicts which could trigger a major war; to assert no claims of special privilege or spheres of influence to emphasize consultation, negotiation and co-operation in our relationships..."

These principles must now be proved in practice, Mr. Nixon said. More than Indo-China, the leverage is considered less than in Cairo, the East may provide the test that matters to Washington. On the one hand the explicit that there is little hope for the Soviets to accept detente of the *status quo* militarily, less Moscow uses its influence to persuade Cairo in the interim settlement. Summit accords may lead to the test.

attempted in a very limited number of kibbutzim with mixed success. The lack of success is due to two basic factors. The first is the reluctance of the independent kibbutznik to assume a posture of emotional openness when this role is virtually thrust upon him by an outsider; the second is the social compactness of the kibbutz itself.

Although the members of a kibbutz encounter group may work in a single setting, such as the kitchen, the group is not limited to work relationships. They may also have strong social or emotional ties stemming from family proximity or lifelong comradeship. This network of relationships makes it difficult to limit a kibbutz encounter group to a single orientation. Furthermore, the kibbutz is a self-contained society which a member does not ordinarily leave, even in rough times, on the grounds that "the group is getting me down." Hence, he is less likely to upset the sensitive network of personal relationships than is his city counterpart.

Arguments against Encounter is challenged on a number of grounds:

Q. Groups can be run by charlatans who are corrupt or mediocre or both.

A. True. Anybody can set up shop as a group leader. In Israel there is no control over this by clinical psychologists or any other body of professionals. Fortunately, most leaders in Israel have at least academic credentials, though not always in the appropriate field.

Q. Groups invade privacy.

A. True. Since Israel is such a small country, the chances of coming across a group member socially is much greater than in the U.S., where members of a single group may come from as far apart as New York and California. Invasion of privacy has been found to be an especially acute problem in kibbutzim where sensitivity training has been attempted. Although kibbutz groups may often meet as work units in encounter, members are also deeply related to one another socially. If an encounter ends in a need to get away from the group, the kibbutz member has nowhere to retreat to.

Q. It's dehumanizing to force people to do what they don't want to do.

A. True, but people come to groups of their own free will. No one should be forced to attend an encounter group. At the same time, the public should insist on some system of keeping unprincipled or unskilled leaders from running groups, as leaders do have a strong influence on the members.



Some hints for the interested

If you are interested in encounter participation, here are some guidelines to help you choose wisely:

1. Unless you are merely interested in entertainment, never respond to an advertisement in the newspaper. A good group should be run by a well-qualified professional — who does not ordinarily advertise his services in newspapers. The best place to obtain information on encounter groups is from a psychiatrist or psychologist.
2. Don't join a group on impulse. Ask yourself what you want from the experience. Give yourself time to obtain the information which will make your investment of time and money a positive and meaningful one.
3. Try to avoid entering a group with friends or work associates unless it is expressly designed for this purpose. Also, make sure you and the group understand the difference between the group milieu and the social realities of the outside world.
4. Never stay with a group that insists on one set of values or a particular type of behaviour — you didn't come to get brainwashed.
5. Insist on knowing what professionally qualified person is ultimately responsible for the group and any difficulties resulting from it. And finally, since there is no legislation in Israel on any of these matters, the ultimate responsibility is your own. Stop, look, and investigate BEFORE encountering.

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The "Encounter" movement — an experiment in human relationships — has come to Israel via the U.S. David Ryback, Ph.D., of the University of Maryland, discusses here the arguments for and against.

balls had much in common with present-day encounter sessions. The religious existentialists — Heidegger, Husserl, Kierkegaard — are responsible for many of the basic values of the encounter culture.

Martin Buber's "I-thou" communion is one of the main foundations of personal encounter. But undoubtedly, the one man who contributed most directly to the human potential movement is Carl Rogers, who in the 1940s and '50s originated client-centred therapy. This had as its therapeutic aim not a preconceived model of human development, but rather a search for the congruence between ideal self-image and the real self. The therapist helped the client (no longer termed a patient) to find existentially that inner self that completed the entire individual. Some of the Rogerian offshoots were client-centred groups and student-centred education — the forerunners of group encounter and modern educational methods.

Humanistic management

The term "sensitivity training" was first coined in 1954 by members of the Western Training Laboratories at UCLA in California, to cover programmes meant to make people more effective managers and executives. Meanwhile, groups forming in the eastern United States were being influenced by Douglas McGregor's theories of humanistic (as opposed to authoritarian) management.

In Israel, one of the first organizations to offer humanistic methods for improving human relations in industry was the College for Administration and Human Relations connected with the Ministry of Labour. There are at present a few growth centres in Israel, such as the Tivon Growth Centre, in Haifa. With the occasional aid of visiting American group leaders, workshops in a variety of programmes are offered to the public in general.

Encounter groups have been

attempted in a very limited number of kibbutzim with mixed success. The lack of success is due to two basic factors. The first is the reluctance of the independent kibbutznik to assume a posture of emotional openness when this role is virtually thrust upon him by an outsider; the second is the social compactness of the kibbutz itself.

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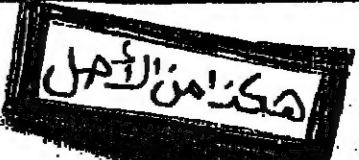
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THE NEW GERMANYS



West German Chancellor Willy Brandt (right) and Willi Stoph, Head of Government of the German Democratic Republic (East Germany), met at Erfurt, West Germany on May 21, 1970, after having met for the first time at Erfurt, East Germany on March 19.

The most interesting social problem has been the absorption of the refugees from the East, who numbered 2,103,000 in 1963 (including offspring), Grosser writes.

"Despite pressure, the German authorities did not adopt a policy similar to that of the Arab governments who saw to it that the Palestine refugees remained refugees for good and thus kept alive the claim of their homelands."

The official policy was one of integration without any stress on assimilation. However, time has been taking its own course, and in 1970 Chancellor Willy Brandt's Government felt that the Oder-Neisse frontier could be accepted, implying that the idea of expelled Germans returning to their previous homelands in the East was officially dead.



The three former Chancellors of the German Federal Republic (West Germany) — from left: Konrad Adenauer (1949-1963), Ludwig Erhard (1963-1966), and Kurt Georg Kiesinger (1966-1969).

THE author, a German-born Jew who was educated and continues to live in France, opens his book by stating that "Germany today is less intelligible as the product of an age-long national development than as an element in a society that transcends national boundaries and also an entity composed of two parts, each of which belong to a different and relatively homogeneous section of a divided world."

Most of the book is devoted to the Federal Republic and only 30 pages to the "Other Germany" — about which the author feels constrained to state: "One may try to understand conditions in the German Democratic Republic without giving up one's own scale of values, especially as no criteria are wholly free from subjectivity." It is obvious that Grosser prefers the democracy of West Germany to the totalitarian system of East Germany. He observes, as do other students of Germany, that East Germany is much more "German" than West Germany.

Allies disagree

The first part of the book is devoted to "The Conqueror's Germany." In 1945 Germany did not disappear, nor was a German Government compelled to carry out the Allies' terms. She was completely occupied by the four victorious Powers — the U.S., Russia, England and France — and awaited their decision as to her fate. It soon became evident that the four wartime allies could not agree on the sort of Germany they wanted, or even on how to coordinate the economies of the four occupation zones. Grosser goes so far as to say that "Even if the four powers had sincerely meant to cooperate for the purpose of governing Germany as a single economic whole, the structure of the occupation would have hampered this objective."

None of the occupying powers is left uncriticized, though their records were not completely negative. Of the "denazification" effort Grosser writes that "It would have been better if Allied justice in 1945-6 had appeared more evenhanded," and of the American, British and French zones that they "hardly gave the impression of virtuous conquerors who come to raise the morality of vanquished delinquents." He appreciates the misery of the Germans in the immediate post war period, but without mentioning that they "in turn could not or would not comprehend the horrible acts of which their misery was the sequel."

By 1949 the partition of the country into two states had become inevitable. The German representatives from the American, British and French zones were asked by the Western powers to prepare a Basic Law for a West German federal state. Both the term

called "Grundgesetz," mostly from various Mediterranean countries.

Author's biases

The biographies which Grosser brings of the Federal Republic's main public figures reflect the author's own biases. Of the politicians Grosser appears to prefer Theodor Heuss, the first President. "An intellectual even more than a statesman... a profoundly cultivated man in the humanistic spirit of the 18th century," and Adenauer, who despite his lack of self-criticism and his tendency to disregard the opinions of colleagues, had restored to the Germans their self-respect. Grosser is less committal about the Federal Republic's present leaders — probably because of the absence of historical perspective for judging them.

Two chapters are devoted to the "Economic and Social Forces" and to "Moral and Intellectual Trends." Grosser describes Ludwig Erhard's "social market economy" and the "economic miracle" which was spurred by U.S. American Marshall Plan Aid; the absence of defence expenditure in the early years and an abundant labour force supplied, at first, by refugees from the East and later by the so-

in the relations between trade unions and employers the most interesting feature has been the effort to introduce co-management into several branches of industry. No doubt this has contributed to the fact that until very recently the Federal Republic was spared the strikes and labour unrest which have often crippled the French and British economies.

The churches, the press and education are the main forces reflecting and influencing the moral and

GERMANY IN OUR TIME: A Political History of the Postwar Years by Alfred Grosser. Translated from the French by Paul Stephenson. London, Pall Mall Press. 378 pp. £4.50.

Reviewed by
Susan Hattis Rolef

Intellectual trends in the country, and the main problem with which they must contend is the past. And, Grosser writes,

"The past in question is not, like that of France, a centuries' long sequence of events presented to school children as bearing the imprint of a continuous, national history... the past we are concerned with consists almost wholly of the dark days of the Nazi era."

None of the forces discussed by Grosser come out with flying colours, but he appreciates the great problems which they face.

On the Jewish question Grosser states:

"On the whole it may be said that while the anti-Semitism in the Federal Republic finds frequent expression in private attitudes, it is hardly noticeable in public life."

He remarks that "the Central Council of German Jews... opposed the introduction of special 'pro-Jewish' laws after the anti-Semitic incidents of the winter of 1959-60."

The chapter on East Germany is less alive and more descriptive than those on the Federal Republic. Grosser keeps to his principle of not injecting his own scale of values into the discussion. We read of the institutions set up by the Communists and the internal changes — some gradual, others drastic — which have turned the German Democratic Republic into a truly distinct state. The private sector is minimal, and cultural and political life are closely controlled, but the country's leaders have made great efforts to improve the economic well-being of the population, and since the construction of the Berlin Wall in 1961 have even gained in popularity. Like the Federal Republic, the Democratic Republic has had its own economic miracle, and its achievements are all the more impressive in view of the fact that the East German in-

tear force has hardly grown at all.

Grosser admits that the merger between the Communists and the Social Democratic Party in the Russian Zone in 1946, by which East Germany's ruling Socialist Unity Party was created, was not wholly an act of coercion. He points out that the Social Democratic leaders who agreed to the merger did so voluntarily. Grotewohl, East Germany's first Prime Minister, had come from the Social Democratic Party, East Germany has avoided West Germany's moral contortions concerning the Nazi past by simply declaring from the outset that it was in no way either heir or successor to Nazi Germany.

The book's final chapter is devoted to foreign affairs. On the foreign policy of the Federal Republic Grosser composes an imaginary speech by way of contrast to some of Charles de Gaulle's grandiose statements about France's role in world affairs. "Federal Germany must not and cannot pursue a world policy, because it is not in her power to do so, because no one wants her to and she certainly does not want to herself, and because she is not the whole of Germany but only part of it. All she can and must do is to try and see that the policy of other countries is not such as to prevent her from having a policy of her own, and that it is such as will help to bring all Germans closer together." He goes on to say that "the notion of Germany's special vocation or mission in the world was blown to pieces by the barbarous caricature of Nazism."

Western orientation

Adenauer chose a Western orientation, and the Federal Republic really had no alternative. In October, 1954 the Federal Republic undertook in her treaty with the three Western powers not to manufacture nuclear weapons, thus placing her own defence in the hands of Nato and circumscribing her own freedom of action. Here, too, she had no alternative.

Two features of West German foreign policy worthy of special mention are the efforts to mend forever relations with France and the decision to accept the State of Israel as a representative of the Jewish People and an heir of the Jews who had suffered at the hands of Nazi Germany. But whereas logic dictated her own actions, West Germany did not always get logic in return. Over the French aerobatics concerning West Germany's contribution to the Western Alliance, "Adenauer was perhaps to be excused for being disconcerted by the want of logic in the French performance: how could he have supposed that the disciples of De Gaulle would propose Germany's entry into Nato rather than agree to the BDC when they had previously decided the BDC rather than agree to Germany's entry into Nato?"

And as to the Israeli attitude to Germany, Ephraim Klahon is quoted

to the effect that "logic went up in smoke at Auschwitz."

Following Adenauer's resignation in October, 1963, the Federal Republic gradually moved away from its rigidly concerning relations with Eastern Europe and — particularly under Willy Brandt — has actually taken positive steps towards reconciliation.

East German foreign policy has been much more straightforward. First they have sought acceptance by the other Communist states, many of which dislike Germans whatever their political colour. Then they have sought recognition by non-Communist states, which due to the policy of the Federal Republic has only very slowly borne any fruit.

What the two Germans share in their reliance and dependence on the blocs to which they belong, Grosser writes:

"The economic power of the Federal Republic is certainly greater than that of France, and that of the German Democratic Republic far exceeds Rumania's, but France and Rumania are less fully integrated than either Germany in the transitional structure dominated by the respective superpowers."

The problem of the relations between the two Germans has not been solved. Whereas the Federal Republic has discovered that "the refusal to maintain official contacts meant the break-down or prevention of unofficial ones, for lack of which the two states became more and more foreign to each other," the Democratic Republic still fears the implications of the normalization of relations with the other Germany with which it shares, after all, more than just a name.

I found only two minor mistakes in this otherwise extremely accurate book. First, it is true that, as Grosser writes, during World War II Stalin at first refused to condemn the German nation wholesale. But after there was no German reaction to his statement of February 23, 1942 that "it would be absurd to identify Hitler's clique with the German people and the German state," Soviet propaganda stopped distinguishing between the German nation and the Hitlerites. Secondly, President Johnson decided to shelve the MLF idea (the creation of a Nato multilateral nuclear force) at the end of 1964 and not — as Grosser writes — as soon as he came to power.

Though the lay reader may find parts of this book overly detailed, it is required reading for anyone wishing to understand present-day Germany, even those who do not agree with the author's thesis that Germany today is different from pre-1945 Germany. And it is certainly a useful reference book for students of the subject.

Susan Hattis Rolef is a Teaching Fellow in the Hebrew University's International Relations Department and author of "The Ethnological Idea in Palestine During Mandatory Times."

THE SCORPION GOD: Three Short Novels by William Golding. London, Faber and Faber. 178 pp. £1.75.

Reviewed by
Joan Hooper

THREE short novels which are history that might have been myths of our own time, and/or fables of uncounted William Golding's austere mind. These worlds exist deliberately outside the world in which we live where the borders of probability are crossed and recrossed, involving the reader in a continuous translation of awareness of meaning. These are myths of the history that Golding sees through his own personal X-ray lens, again aspiring to the revelation of the nature of the sphinx riddle ("What is man?").

"The Scorpion God" tricks the reader into thinking historically before he discovers that the flood waters of fertility which God, the Father, Great House conjures up (and hopefully down again before the people drown), in his static Now (existence), are essentially the waters that blind them to the Liar's truths. The Liar is Great House's joker, his amuser who must accompany him into his Now willingly in order that the waters which gratefully reached the Notch of Excellent Mating do not reach the Notch of Utter Calamity and destroy the people. The Now which is life involves entering what the Liar knows are the realms of death. His world is antithetical to the world he inhabits — his lies are so good that he becomes indispensable, whereas he wants desperately to be dispensable.

"Tell me about — when the water goes hard... — really as hard as stone," said the Liar. "In the winter, the rocks by a waterfall are bearded with it like a pebble with weed. But it's all water."

"Go on," said Great House earnestly, "tell me how white and clear and cold it is, and how still — that's very important, the stillness!"

"The marches are black and white and hard. The rocks might be made of bone. And there is cold... Not just the coolness of evening or a breeze off the river. Not just the coolness of a porous water jug; but cold that seizes a man, makes him dance at first, then makes him slow, then brings him to a full stop... If he lies down in the white dust which is water, he stays where he is. Presently he becomes stone. He is his own statue."

Great House cried out, "His Now is still. It moves no longer!" He flung his arm across the Liar's shoulder. "Dear Liar, you are very precious to me!"

"Oh no, Great House! You are just being kind and courteous — I am of no importance to anyone!"

There are many rules that go with the elevation of the flood waters. The 11-year-old prince would much rather be a girl than have to marry his sister, the beautiful Pretty Flower, would rather not in his turn become God, raise the waters and hold up the sky. He feels incapable of performing the necessary offices of Pretty Flower in her turn has committed the blacker sin of loving a stranger, of sleeping with the Liar, instead of lawfully desiring her father and brother alone. The flood waters continue to rise. The Head Man implores the Liar to enter life, bribes him with the magnificence of his estate: "We will pull your brains through your nostrils and fill your skull with liquid fragrance."

But the Liar, with all his inimical knowledge, improves them to reason, to the acknowledgment of their own powers. He thinks this life is good enough! He persuades Pretty Flower, who incomprehensibly loves him, to use her powers of beauty to ride, and to conquer the other petty chieftains who like the river; that indeed the world is bigger than ten miles of river. His words sting like a scorpion!

Fables of uncountrines

"CLONK, Clonk" is another antithetical world, where women rule with masculine emotions and feminine bodies, where men with feminine emotions and masculine bodies are ruled. Deceit is the ruler — women hide death from men, protect them and in turn fool them into thinking they are the protectors, the strong, the rulers.

We are faced again with laws of existence and society which are far-fetched, yet completely topsy-turvy. Palm, She Who Names The Women, is the chief of these Stone Age people. It is her task to officiate at the Full Moon ceremony where the women drink strong drink and go wild while their men, the Leopard Men, are out "hunting" ("Oh changeless Sky Woman! Not another Leopard!").

Charging Elephant Fell On His Face In Front Of An Antelope accidentally did not get sent down the river at birth by Palm because his twisted ankle was not discovered in time. Tormented by the Leopard Men on the night when the Sky Woman has a full belly, he goes home; a problem encircled him and he has never had a problem before — he was alone. Unfortunately, he knows he should not be out at the full moon near home because of the dreams that walk about. He stumbles upon the Lodge of the Leopard Men where dying men are taken to vanish. There, at the full moon, the women drink (from skulls) and there he is raped by the ecstatic and drunk females ("their hands were clever, so clever, so cruel and cunning") and taken into The Place Of The Women by Palm.

Although she is getting old and unbeautiful, Palm still yearns for another child, and in her drunken trance sleeps with the now drunk and docile Charging Elephant. In the morning, his shame overwhelms him and he is sure he will die.

"Come now! Who said anything about dying? Only women die! A mighty hunter die? You might be killed indeed. It is your glory, is it not? But die! Why — if mighty hunters believed they all died, think how lonely they would be! No man could bear it!"

The Leopard Men return home: "Welcome, mighty Leopard Men! What pack, what herd, what pride is swifter, stronger? And welcome to my Leopard Men, Charging Elephant, who goes to my hut when he wills!"

After the uproar has subsided: "Go go to your secret place, mighty Leopard Men. Take the awful strength of the leopard with you, while we women wonder and cower; and humbly prepare you a feast of nourishing terrine soup, and dried fish, roots and fruit, and cool clear water."

The fabulous world of Golding is capable of bursting The Myth Of Our Time!

GOLDING'S messages are not too subtle for even the most prosaic of readers. In "Envoy Extraordinary" he goes to a Classical time where the Emperor must cope with two grandsons, one (Posthumus) who wants the succession and thinks that the other does, and the other, a poet (Mamillius), who doesn't. Enter the inventor with miraculous inventions; a steamboat, a missile system, a gun, and a pressure cooker. Posthumus mistakes Mamillius' and the Emperor's interest in the steamboat and comes to do battle. Explanations do little to help.

"Lord Posthumus, you are a soldier. What is your greatest difficulty?"

"I have none."

"But if you had?"

"Getting there first."

"You see? Even warfare is a matter of communication. Think of the elaborate efforts Rome made to conquer Greece. With Amphitrite he could have crossed the Aegean in a day and against the wind... You see lord? Communications."

The Emperor nodded thoughtfully. "They should be made as difficult as possible."

The Amphitrite without its crew goes sailing round the harbour in circles, set loose by faulty valves and sabotage, creating havoc among Posthumus' ships. In the time it takes to attack and subdue the ship, the Emperor, now captive by his own men at his warring grandson's word, decides to review his troops one last time. Well-disciplined, they stand at attention in the hot sun in their armour. The Emperor takes a very long time, an abominably long time, to review them. He reminded the troops of Roman history, Romulus and Remus, crash (as they faint), the Standard Bearer of the IXth, crash. "The Emperor traced the expansion of the Empire, the many virtues which they so admirably exemplified. Crash... Ships burned before your eyes. A town was laid waste by pitiless fire. Reason told you to put the flames out. The common and undisciplined dictates of humanity whispered to you that women and children, the aged and the sick required your assistance. But you are soldiers and you had your orders. I congratulate Rome on her children." (The fallen

soldiers gave Mamillius time to run for help.) It was a slave who had loosed Amphitrite in the harbour. Why? "My ship would have set you free!... I had rather be slave to a smallholder than rule over all the ghosts of men!" The Emperor throws the gun into the sea after it saves his life. The pressure cooker is a success. But failing to impress the Emperor with progress, the inventor tells of his last and most miraculous discovery:

Printing!

"A hundred thousand copies of the works of Mamillius..."

"An author in every street..."

"An alpine range of meticulous inquiry and information on every conceivable topic..."

"Knowledge, education..."

"Wait! Is there enough genius to go around? How often is a Horace born?"

"Come Caesar. Nature is bountiful..."

"Supposing we all write books?"

"Why not? Interesting biographies..."

The Emperor was gazing intently at a point out of this world — somewhere in the future. Terror appeared in the Emperor's eyes.

William Golding — male antithesis.

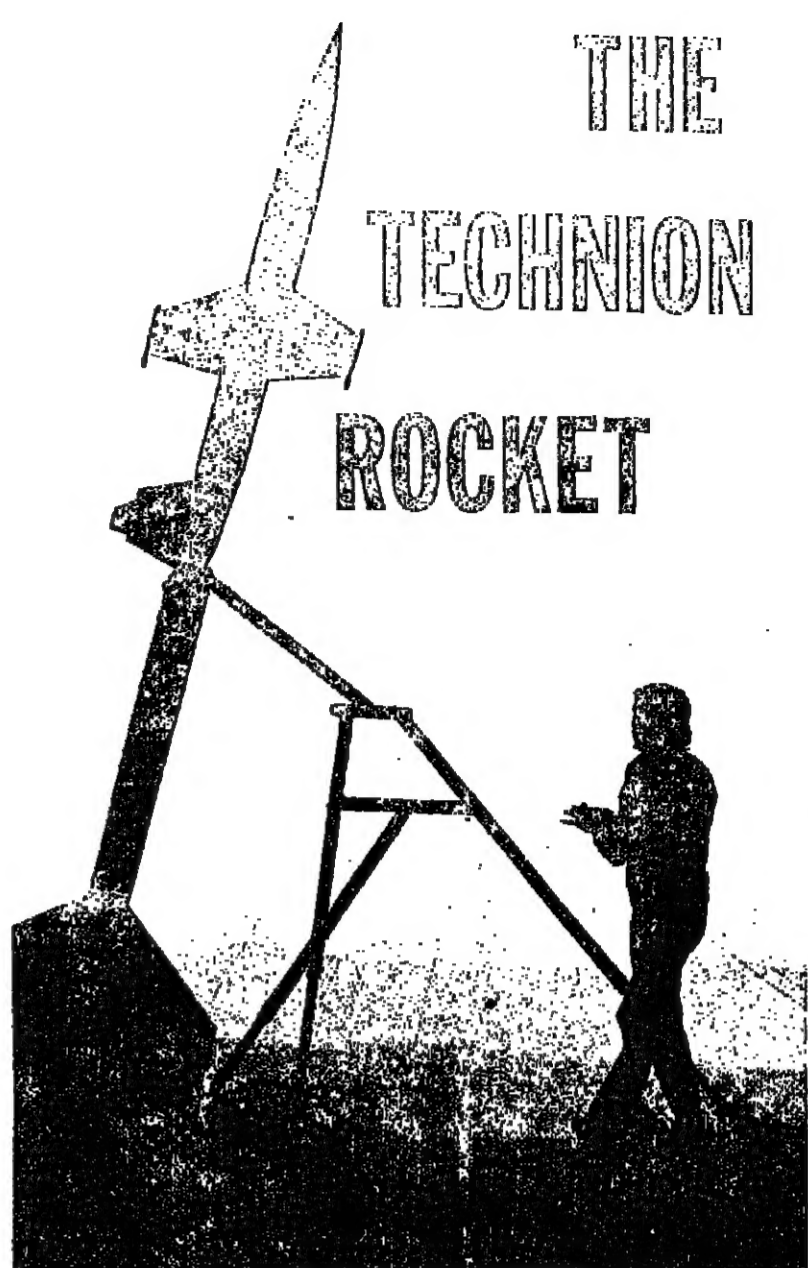
"History — I was my Grandmother." The Emperor said. "Military, Naval, Sanitary, Economic — I shall have to read them all Political, Economic, Social, Medical..."

The author of "Lord of the Flies" is once more original, his powerful imagination, his sense of antithesis. These three novels are widely readable, if not fearless but manageable. These anthropological fables are unparallelable — in our fabulous world.

William Golding — male antithesis.



William Golding — male antithesis.



Early this month students of the Technion's Faculty of Aeronautical Engineering launched a 4.025-metre rocket weighing 127 kilograms in the Negev. The purpose of the project was to translate theoretical knowledge into practice by the production and testing of the hardware. POST Reporter Yaacov Friedler writes about the venture and the man behind it, Prof. Harry Wolf.

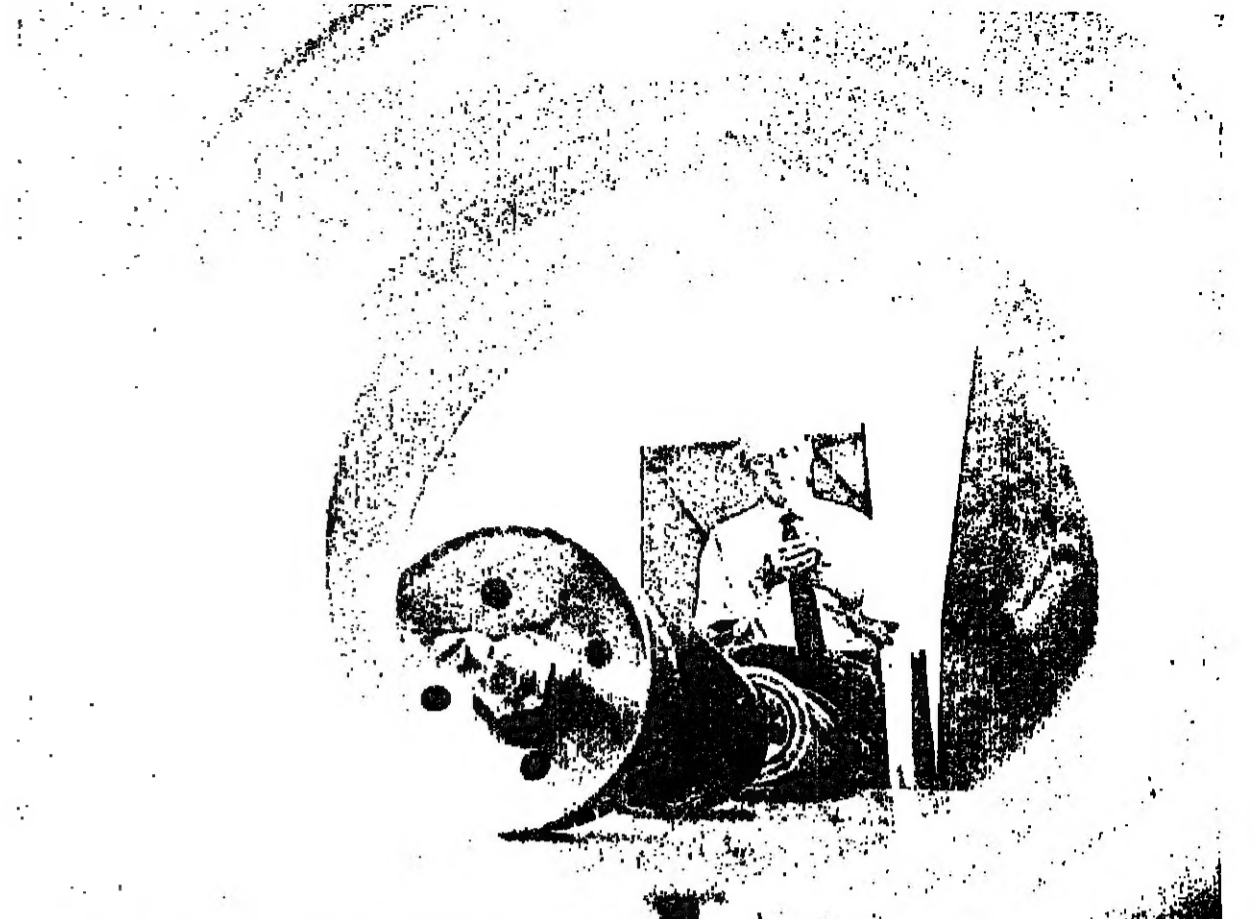
ELATED by the successful launching of their rocket-boosted glider, "Technion 72," of their own design and manufacture, 34 fourth-year students of the Technion's Aeronautical Engineering Faculty are now engaged on another countdown. In ten days' time they will have completed their studies and will go to work, in Israel Aircraft Industries, the Air Force or the Defence Industry, to put their studies to the test.

Meanwhile they are awaiting their final marks, of which the rocket project will make up 10 per cent. They have high hopes in view of the fact that the rocket performed as it had been planned; accelerating to 20 Gs, going up two kilometres at a speed of 1.18 mach and then separating the 2.25-metre glider it carried, which soared another four kilometres upwards before levelling off and coasting down to earth.

The year-long rocket designing and building project, carried out by the students in three teams, each assigned to a different aspect of the task, was coordinated by Professor Harry Wolf, 52, a faculty member. He is a rocket propulsion expert, who immigrated in 1970 after working on rocket propulsion systems in U.S. industry for 10 years.

The first stage

In an interview with *The Jerusalem Post* Professor Wolf said the successful launching marked only the conclusion of the first stage of a two to three-year programme for planning, designing and making a sophisticated instrument-controlled, rocket-boosted glider. The project this year comprised three aspects: launching systems; trajectory and



Professor Harry Wolf of the Technion's Aeronautical Engineering Faculty is seen through the barrel of the booster rocket. (Photo Roy Brady)



Getting near to launching time. (Israel Suli)

stability, and the separation system and "roll" control. Though the rocket may roll in flight, the controls must assure that the glider does not, in order not to foul up the gyro systems later models will carry.

Professor Wolf said the project had been "as complicated as any carried out by aeronautical students anywhere. Its primary objective was educational, to translate four years of study into practice by the actual production and testing of the hardware." The project had also taught the students to work in project teams, cooperating with each other towards a given object, as is regular practice in aero industries.

Samuel Alon, one of the 34 students who took part in the project, served in the Air Force before he joined the faculty. When he ends his studies next week, he will join the aircraft structures department of Aircraft Industries. "After four years of theoretical studies it was good to see palpable results, 'achievements,'" he said of last week's demonstrations.

A colleague on the project, Yo-sef Baratz, a member of the Academic Reserve noted that the project had given them a chance to put into practice what they had been learning in theory. In preparing the launching they had picked up some valuable practical experience in aerodynamics, rocket propulsion and aircraft structures.

"You can't compare the theoretical work and drawing board designs that we had been doing with this 'really works' project," he noted. "On the board we can give rein to our imagination, as long as the theory is sound and the drawings are precise. But when we started planning and

designing our own actual rocket and glider, we had to keep in mind the limitations of the equipment available. It was no good to set out with something fanciful and theoretically sound that would not get further than the drawing boards because of practical limitations. This is just the kind of thing they'll come up against when they go to work, to design hardware that is practical," Professor Wolf commented.

There are 100 students in the graduating class and each had to carry out a project of his choice during the final year, working in project teams.

Next year's fourth year students will improve on the glider and its booster and either they, or the graduating class following them the year after will launch the fully controlled glider, under Professor Wolf's supervision.

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הכרמן האמרי

HOLD-UP AS USUAL

BY
EPHRAIM
KISHON

AS always, it all started when I got a cheque from Weinreb made out to "myself" in the amount of IL16 net, drawn on the Abu Kabir branch of Bank Leumi. I drove down to the bank, handed over the cheque to one of the clerks who looked over Weinreb's account and said to me:

"O.K., the teller over there will pay you."

I walked over to the glass partition:

"Shalom," I said, "I came for the money."

"Fine," the teller answered and started handing over bundles of banknotes from the steel safe standing in the corner. I asked him what was the matter?

"I'm just complying," thus the teller, "this is a hold-up, isn't it?"

I burst into loud laughter. "Ha, ha," the teller lost his temper. "Very funny! This is my fifth robbery in two months."

I explained to the man that I didn't have a weapon and was only asking for my money.

"Mr. Singer!" the teller shouted at a man seated at a desk just behind him, "would you mind coming here a moment I've got a mixed-up robber here."

"Just a second," Mr. Singer answered and finished some writing. Then he came over to us with a big stack of banknotes. "That's all I've got now," he said, "payrolls only on Fridays, sorry."

"No stocking?"

He asked me why wasn't I wearing a stocking over my head? I told him they tickle.

It was a rather unpleasant situation. All around us people were crowding and pulling faces. One of them jumped over to the door and shouted: "Bring the children over quickly, we've got a hold-up here!" In front of me on the counter, a mountain of banknotes had piled up. I told Singer that I was not going to take all this. "Take it, take it, it's nett," Singer encouraged me, "the insurance will pay."

He told me that only the other day two little girls had robbed the Bank Hapoalim branch in Jaffa. "Next week at your place!" the bank manager had told him after the robbery, and every since, next-in-line Singer had stashed away money in expectation of the event.

"This is part of efficient banking routine in Israel," he said, "a certain unwritten tradition has been worked out by now and has become deeply

rooted in the public's consciousness..."

He pointed at the clients who — unasked — had stretched out on the floor alongside the clerks, and in this position went on transacting the business of the day. After being serviced, people crawled outside, while others came in at a quick crawl.

"Years ago, while the State was still young, bank robberies were still carried out with full ceremonial," Singer went on, "they shot at the ceiling, shouted, acted violent. Nowadays the Israeli banks have decided to make things more simple. Last week two hold-up artists took IL100,000 from the Barclays branch in Ramatayim, armed only with a screwdriver, while the Bank Leumi in Petah Tikvah was held up with a vanilla ice-cream stick. The Givatayim Discount Bank branch inserted an ad this morning asking to be robbed during summer hours only on Mondays, Wednesdays and Thursdays..."

"Yes," I said, "down with bureaucracy."

A healthy nation.

"Not even Bialik would have dared to dream of such an ideal situation," Singer agreed.

"In his time he voiced the hope that we would eventually have Jewish criminals, and then and only then would we be a healthy nation. Indeed, the hairy's vision has come true. Batya," Singer addressed his secretary, "have you called the police?"

"Yes, Batya went on chewing gum, "but the line is busy."

"Aw, leave them alone."

I started counting the money, and enquired how was it possible that there was no alarm bell in the place? Because of the noise, Singer told me. At the Ramle Branch of Bank Hapoalim the bells rang for a full two hours while the robbery was going on, the deafening noise almost drove the staff out of their minds.

"I see," I said, "where is your armed guard?"

"Out on recess. About this time every day Lansky walks his dog, and the guard went out to watch them."

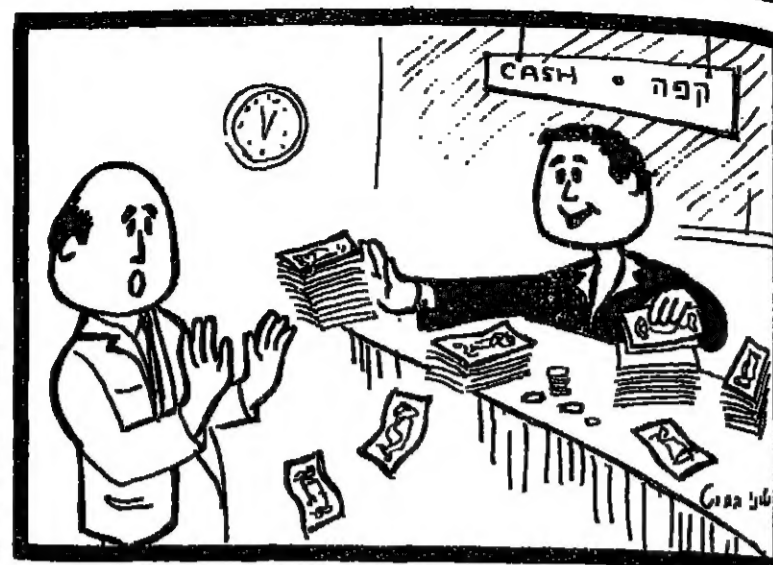
The teller had finished packing the cash in the two suitcases the bank had placed at my disposal, and enquired where was my stolen get-away car parked? As we came out a number of passers-by fell on me. They wanted to take photographs and asked me to be a handkerchief on my face and to stop grinning. At the end of the street a number of

police-men could be seen setting up a road block. I handed out a few autographs, and made a last attempt to return the money to the bank.

"Oh, stop it," Singer said obstinately, "we already informed the Main Office, the insurance, they brought the balance sheet up-to-date, why complicate things? Stay a while longer until the TV boys arrive."

"No, I've got to run now." We shook hands and I drove over to the nearby gas station.

"How much?" the attendant asked.



"Fill her up," I answered. He opened the boot of my car and threw into it all the money he had in his safe box.

"Receipt?" I asked him. "No need. It's all insured."

I turned left into Bialik Street. What a pity that we have inflation. Such a healthy nation!

Translated by Yohanan Galkin by arrangement with "Ma'ar."



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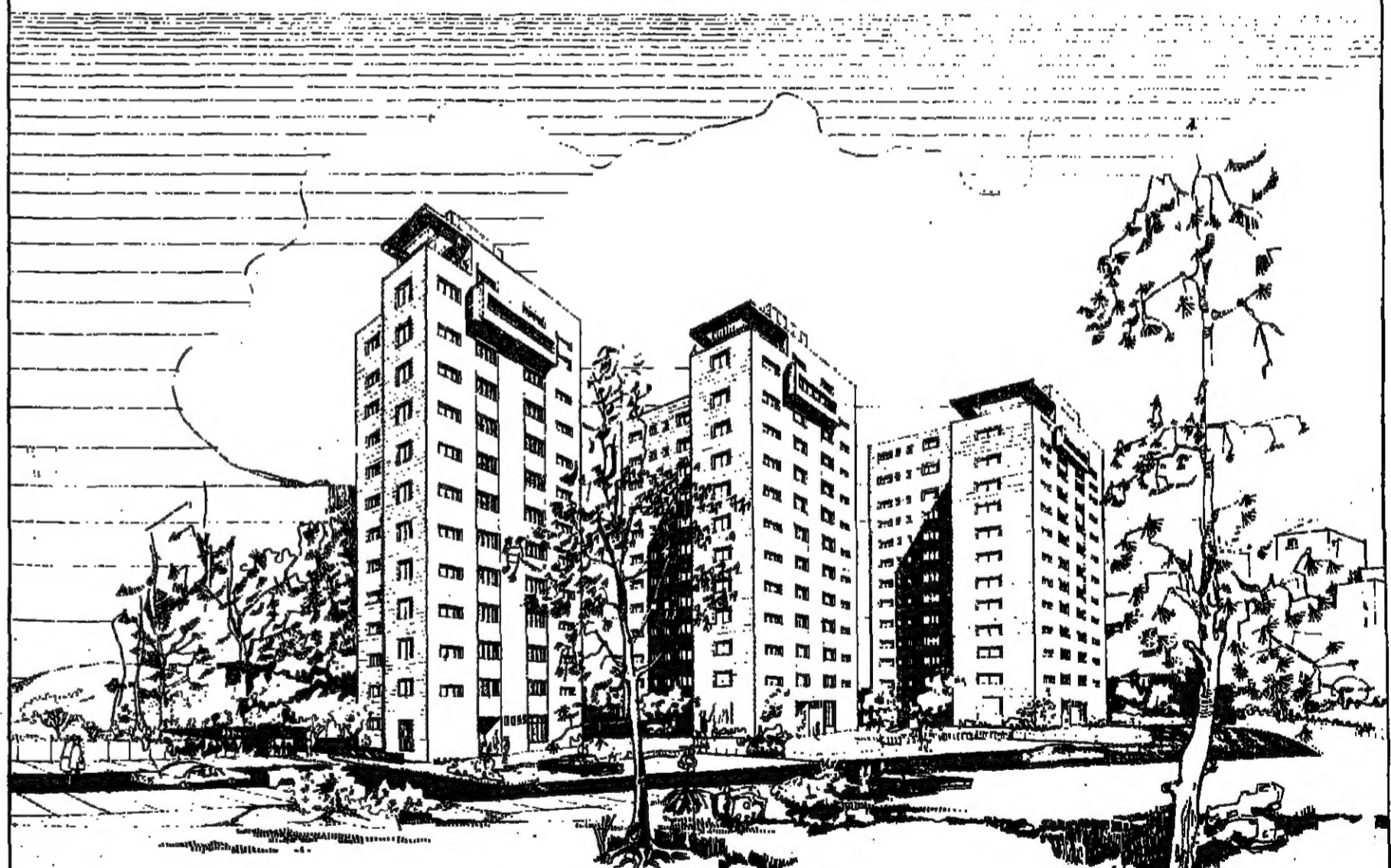
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The offices of Baron de Rothschild — whose assistance kept the new colony going — were in this building.



Founders and sons. Above a gathering of pioneers. Right, the later generations.



Hananiah Gihstein, Rishon LeZion's dynamic mayor.



Photos by
Giora Salmi
(Israel Sun)

Zion's first town turns 10

By George
Jerusalem Staff

AN extensive program of activities opens in Rishon LeZion to mark the 90th anniversary of the settlement by a 10-man group of Hovevei Tsiyyon.

Although the name "Rishon LeZion" means "First in Zion" was preceded at least by Petah Tikva, 20 years earlier in 1878. But Petah Tikva, the mother of Jewish colonies, was shortly after its foundation because of selected, close to the Yarkon River, plagued by malaria-ridden marshlands. Reinforced in numbers, returned settlers set up houses on a more sanitary site nearby.

By that time not only was a reality, but also Zichron Ya'akov, Pina, established in the same year as the financial straits caused Zichron's struggle away for a short while, and Rosh Pina stuck it out despite similar difficulties. Founded by a group of Jews from Rishon remained the first Jewish colony by pioneers from outside Eretz Yisrael.

Rishon proudly boasts accomplishments: Naftali Herz Imber lives in the village in 1883; the national poet in the home of one of its founders, Samovitch, who had been the owner of land in his native St. Petersburg; Rishon had the first Jewish kindergarten, elementary school, and all-Jewish wind orchestra. It was also lay claim to the first Palestine football team.

The Birth

Like Rosh Pina, Zichron and Petah Tikva, Rishon LeZion was a colony due to the financial assistance of Baron Edmond de Rothschild, one of the founders, and by Zalman David, acquired 3,340 dunams of land with the Haim Amzalak, then British Vice-Consul. Their number grew rapidly, swelled from Mikve Israel, and other essential investments.

They had hoped to dig a number of wells, but these proved to be too shallow and quickly dried. The settlement was reduced to dependence on Mikve Israel, and to continue this laborious water supply by digging a number of wells. The settlement was reduced to dependence on Mikve Israel, and to continue this laborious water supply by digging a number of wells.

In desperation, the Jewish communities in 1883 to enlist the help of Baron de Rothschild, and the Baron helped maintain to bore a deep well. The settler families of their land. He also financed a school, and encouraged them to plant fruit, particularly wine grapes, in the area.

Modernization

The first vine stalks from the south of France, were introduced by 1889, subsequent successful export of wine to the world. In time, he introduced modern distillery equipment, citrus fruit, and this has continued until today.

The supremacy of the British was established before the end of the First World War, with the influx of Jews to Rishon LeZion, over 2,000. Yemem, Rishon's population in appreciation of the settlement of wasteland, 100,000 dunams of sand dunes, stretching from the sea, he decreed that an area be annexed to the village, which was done by the British, who in 1922.

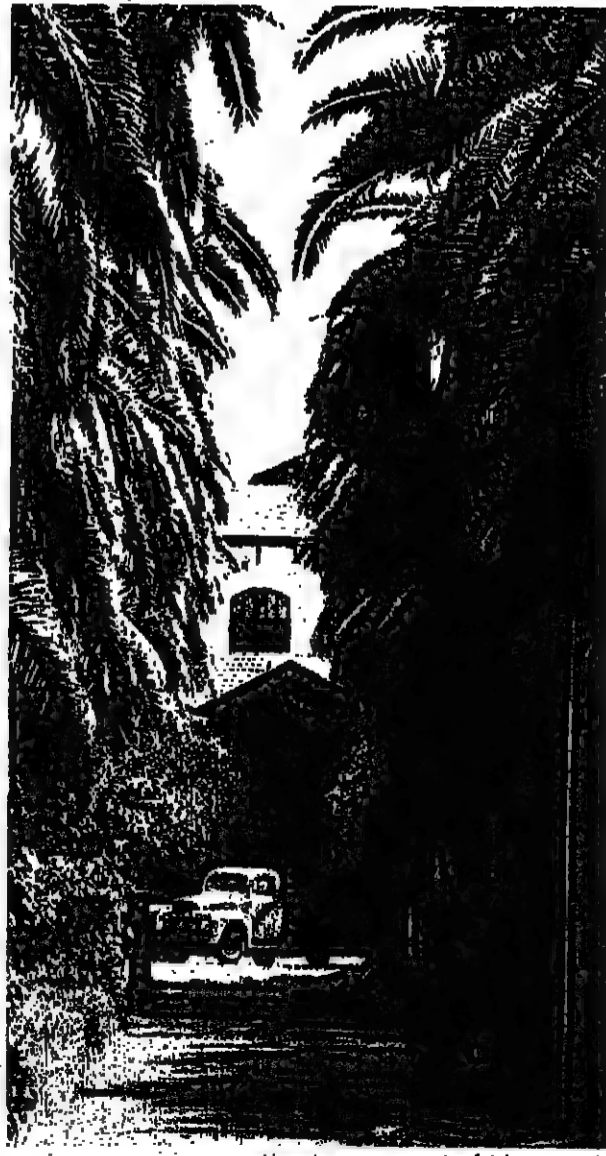
Ten years later, the British, and continued to produce, producing 17,000 dunams, and a brewery. Its silicate bricks and...



When the town was very young.



Barrels stacked outside wine cellars, which played an important part in Rishon's life from the very start.



Two life styles. Quiet, tree-lined boulevard near wine cellars represents the sedate way of years past; new apartments going up bring growth and change.

growth continued apace and now it is one of the country's largest municipal territories, covering 44,000 dunams.

It is still growing fast. A coastal town with three kilometers of seacoast forming part of its boundaries, Rishon is set amid some of the country's busiest highways, minutes away from Tel Aviv, some 50 minutes from Jerusalem. The Turkish land grant has made it one of the few communities in Israel with enough territory for extensive development without sacrifice of agricultural land. Its population, 48,500 by the end of 1970, has now grown to 55,000.

Rishon's dynamic young mayor, Hananiah Gihstein, wryly notes that this latest population explosion of nearly 20 per cent occurred since his assumption of office in the last election — although he disclaims any responsibility for it. But the 38-year-old father of three notes with satisfaction that his council has in a number of ways done more for the city than any of its predecessors.

Three new schools are being built, although his Council found no plans or lands provided for such construction when it came into office—even though Rishon's classrooms are among the country's most crowded, averaging 36 pupils per class in its 15 elementary and four high schools. An additional 20 kindergartens were opened, an increase of 50 per cent, and 20 more are to be established before the next election towards the end of 1973. In the last year, the municipality has built or started work on new roads and pavements whose kilometers is 15 times more than that built by the previous council in its four years in office.

A place for every car

A master plan has been drawn up providing for an extended sewage system, canalization to contain rain runoff, and spacious parks. Two sports centres are to be built, one of them to include the city's first swimming pool. One of the new city by-laws demands that new homes or apartment buildings must provide parking space for at least one vehicle per flat.

"All this," Mr. Gihstein points out, "in one of the country's oldest population centres where acquisition of land in the town centre involves a complexity of problems, not only financial."

With a view to further growth, the Council has this year invested IL250,000 to improve its waterfront, including paved pathways, parking lots, dressing rooms and new premises for a police post and Magen David depot.

The mayor, who joined the Herut Party on the eve of the last elections, when he decided to run for office, nevertheless claims, "I am a public servant, not a politician. I will not permit party claims of so-called national interest to interfere with Rishon's affairs."

A popular lawyer before his election, Mr. Gihstein closed his office on assuming the mayoralty of the Gahal-led council. He declares that his independence is made possible first by his comfortable private income from property holdings, and by the fact that in Rishon he has the support of the overwhelming majority of the population, regardless of party affiliation.

Organized demonstrations

The young lawyer first came into the public eye in 1965 when he and a friend, Uri Karlan, a pharmacist, organized mass demonstrations by Rishonites in protest against Mekorot's sewage disposal project in an area that would include some of the town's sand dunes near the sea. His handling of the case as the chairman of the local protest committee won him considerable support among the townsmen, and led to his running for local office. Gahal, which had three seats in the previous council, in 1969 won eight—an absolute majority in the 15-man body made even safer by a coalition with two local lists, each of whom has two seats.

Earlier this year, Mr. Gihstein was involved in another controversy, this time with Bat Yam, which tried to obtain some of Rishon's "surplus" seaside territory for development. "Anything Bat Yam can build, we can build better. Why should they claim special consideration for the fact that they failed in time to plan for expansion?"

מקומו של רישון

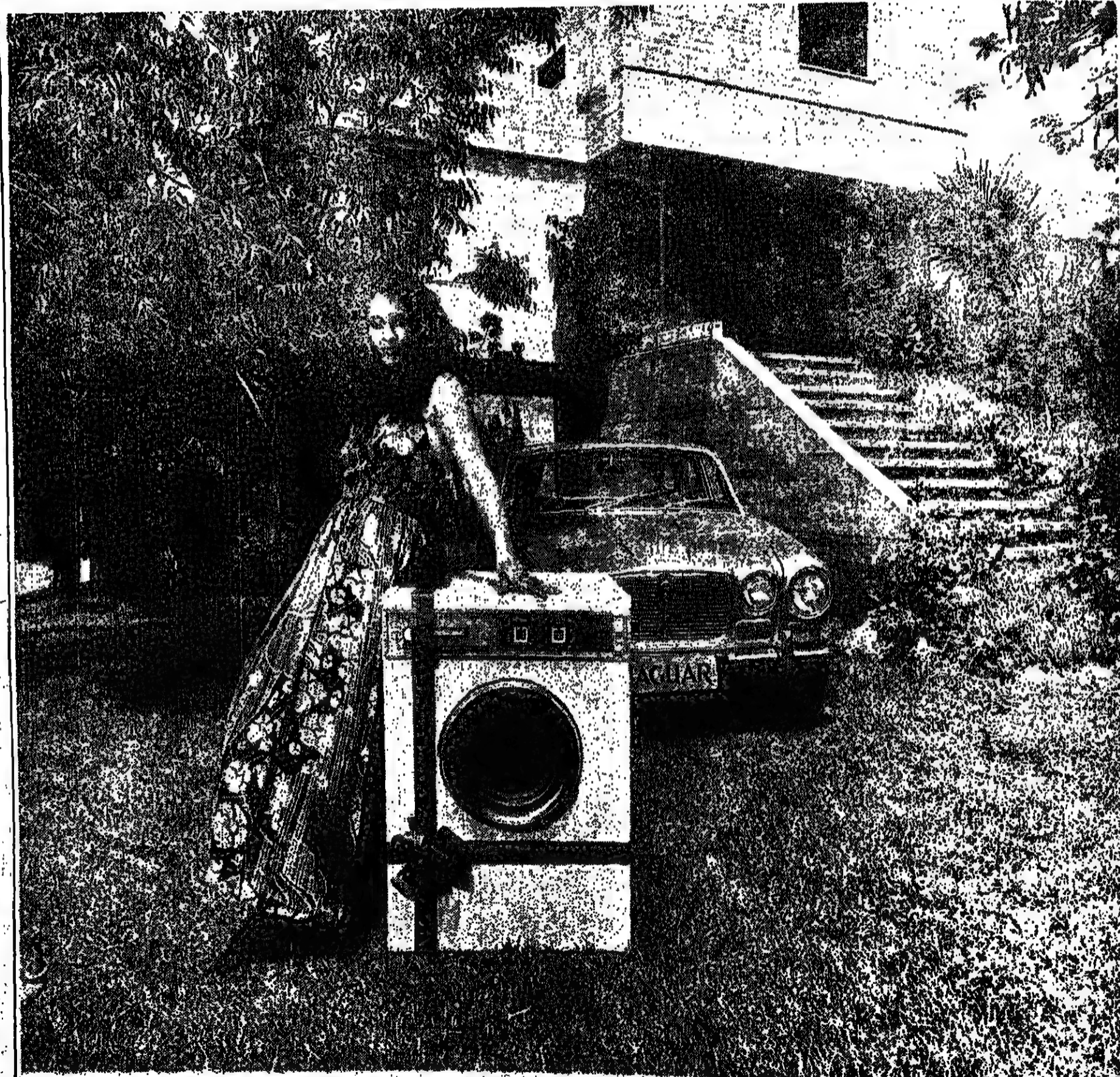
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THE SANDWICH REVOLUTION

UNTIL recently, a sandwich in Israel meant a very thick roll with a very thin slice of cheese or salami. Now the sandwich shops have come to Israel, with a togetherness reminiscent of the earlier waves of steak bars, milk bars and Wimpy bars.

The "new sandwich" has a uniform look: It is an elongated bread-roll filled with a choice of meats, cheeses and/or salads, and adorned with a selection of salad-dressings. The sandwich comes on a hygienic throwaway plate or paper napkin. The counter-servics shops generally have "Sandwich" somewhere in their name. Decor runs to the qual-Amer-icana — with red-white-and-blue or a popular color scheme, and knotty-pine a favourite material. In Tel Aviv, sandwich shops tend to range from non-kasher to very non-kasher. If I have gained a few pounds in recent weeks, it is from sampling the fare at various sandwich bars. I have kept almost exclusively to tuna salad, a good touchstone since it is a familiar American sandwich which is hard to duplicate well with local ingredients.

★ ★ ★

I HAD my first tuna sandwich at Sandwich City, and it was a first-rate one indeed. It was a finely shredded salad of tuna and mayonnaise, served on a roll which had the middle scooped out to make room for the generous helping of salad. I had Russian dressing (ketchup and mayonnaise) on it, gratis. When I asked for a piece of lettuce, I was told that would be 10 agorot extra. Altogether the sandwich cost me IL3.30 — by no means cheap, but very good and filling. When I later asked the management where it gets such excellent tuna, I was told only "from a supplier in Jaffa."

"We started the Sandwich Revolution" boast the ads for Sandwich City, the most prolific of the sandwich chains. Sandwich City was, so far as I can determine, the first to open in Tel Aviv — last July — though others were already in the works and opened shortly after. The chain has four branches thus far — 118 Ibn Gvirol (near Nordau), 97 Ben Yehuda (near Gordon), 106 Hayarkon (opposite the Dan Hotel), and 2 Barta in Ramat Aviv.

Co-owners Peter Schlegel and Andrew Neuwirth (who heads the Mr. Top's chicken bar) report that the idea began at a routine sandwich supper at the Neuwirth home one evening. Both partners are newcomers from America (Peter was a New York school teacher). They copied the general idea, but not the name. Sandwich City, from similar U.S. restaurants. Whether a shop is directly under their management or under franchise, the partners see to it that the menu, prices, decor (red, white-and-

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blue stars and stripes), and hours are standard. The establishment keeps night-owl hours — opens at 11 a.m. and shuts at 1:00 in the morning.

From my private tour of sandwich bars, Sandwich City seems the most professional by far. All the shops follow the same general pattern of displaying the choices in a refrigerated counter behind glass, but the display at S.C. is more aesthetic than at most of its competitors. The counter-clerks weigh the portions before the customer's eyes — 50 grams minimum for a "Regular" meat sandwich, 100 for a "Super," and \$5 to 100 for a salad sandwich. The management claims to have designed the large rolls (white, whole-wheat and "sweet") which are now the rule at all sandwich shops. Prices are not particularly low, ranging from IL1.50 for a cheese sandwich to IL3.50 for rare roast beef ("We cook our own"), and about double the price for "Super" sizes. "We're not a cheap sandwich shop," says Peter Schlegel. "We don't look for the cheapest ingredients, but for the best." Its smoked meat products come from a non-kasher kibbutz factory.

★ ★ ★

Sandwich City makes no pretence at kashrut. The owners assured me that "if somebody comes in wearing a skullcap, our personnel has instructions to warn him that we are non-kasher."

BEST SELLER

Why do they sell ham? "Our clientele wants it. Ham is our best-seller," Sandwich City describes its customers as "mainly well-to-do Israelis who speak English." Unlike most of the other sandwich bars, Sandwich City sells virtually nothing but sandwiches and salads (in paper cups). The only hot fare is instant coffee or powdered soup. The cold drinks are all from jet-spray coolers. Some of its Oriental-style salads are purchased from commercial suppliers; the American-style salads and special meats, such as roast turkey and roast beef, are made in a central kitchen under the supervision of "Mervin the Great," a Hilton-trained chef. Sandwich City can fill take-out orders for home parties, but if they are for large quantities, the management requests at least half-day advance notice.

★ ★ ★

THE nearest competitor, at least geographically, is Sandwich Club, at 18 Rehov Frishman, which opened last fall. It has a red-orange-and-black colour scheme — a distinctively Israeli character. Sandwich Club is run by two extremely personable young sabras. Yossi Harel comes by the restaurant from the old Europa Restaurant on Rehov Lillienblum from 1936 until

it closed this year. Eliahu Kadouri has the girl of a man who enjoys eating, and he is the guiding spirit behind Sandwich Club's newest venture — a branch of the International Club's restaurant, which is replacing the second Sandwich Club at 42 Frishman (near Dizengoff).

COMPETITION

Yossi and Eliahu told me that when they first opened Sandwich Club took them to court on charges of stealing their idea. (There was also some competition for the particular promise at Frishman-Bon Yehuda, where Sandwich Club resides.) According to Yossi, the judge laughed the case out of court, saying, "My mother made sandwiches back in Russia." The Sandwich City people did not mention this incident to me.

Whatever Sandwich Club lacks in slick professionalism, it makes up for in originality of ideas. It has its own chef, who makes up such specialty salads as artichoke, champagne, meat salad, cheese salad and four eggplant salads. Sandwich City offers Danish cream cheese and pineapple sandwiches (when it can get the imported cream cheese), French imported salami, Russian caviar, shrimp, and a dish called "La Viando Rouge Avec Champignons," which is a fancy roast beef at IL2.

Sandwich Club serves ham and bacon, and lists them blandly as such. But, unlike Sandwich City, the management of Sandwich Club seems rather apologetic. Yossi and Eliahu told me that ham is their "three times over" best-selling sandwich, but they are convinced that its appeal is mainly *zavka* — the appeal of "forbidden food."

TABU FOR DIETERS
The new venture Slim Inn, will not serve any ham. "It's taboo for dieters, and it's a good excuse for us to get rid of it," says Eliahu. Slim Inn, under franchise from the International chain, will serve calorie-controlled meals based on lean meats and fish, salads, soups, low-calorie desserts and sugared drinks. While it will not be a kasher restaurant, the meats and cheeses will all be kasher local products, and serving utensils will be paper and plastic throwaways. Non-dieters are welcome to eat at Slim Inn, of course. The main difference will be in the amount of bread they consume at a meal. Slim Inn is not meant to be a "diet institution," Eliahu says; no one will restrict a diner's intake, or guarantee him weight loss. Eliahu himself will stay far away from Slim Inn — lest his girth be had publicly.

THESE two are only samples of the many sandwich shops in Tel Aviv, most of them indistinguishable from each other except for colour scheme and the way they list ham on the menu. Pop Sandwich is from the orange and black school, with attractive pine-log low tables and stools at the veteran branch, 1 Rehov Ibn Gvirol. There is also a filling cheese-and-olive salad sandwich at the Cafe Noga on Rehov Pinaquer opposite the Mograbi Cinema. Sandwich Jerry, at 22 Ibn Gvirol, is also red-white-and-blue, and lists "Smoked Bacon" Sandwich Center, zengoff called ham "Shinken" and bacon "Speck" — clear to anyone who knows some German or Yiddish. Sandwich Blahl, inside the Allenby Cinema building at 59 Allenby has pine panel decor and calls ham "HAM" and bacon "Nob." (In Hebrew it's ham as *bacon* *bacon* — "white meat," the traditional Israeli euphemism for pork.) Sandwich Blahl, by the way, packs a mean tuna-salad. It has the American touch of finely-chopped crisp celery in it, but an Oriental touch with its liberal sprinkling of black pepper. Very tasty and reasonable at IL2.00, Sandwich Blahl was the only shop where I saw a choice of pitta or bread-roll.

cializes in Scandinavian-style food, the sandwiches are pretty much the same design as at the other shops. However, the menu at Scandi is much wider, and includes a delicious chocolate mousse, ice creams, espresso coffee and a full line of beers and brulides. Because Scandi has tables, both outdoors and in, it is possible to pass a pleasant hour or so there, unlike the other quick-service counters. Another specialty is the generous IL1.95 breakfast, served until noon. Scandi is open from 8 a.m. until midnight.

Scandi's "hot pastrami sandwich," by the way, will probably not satisfy American Jewish-delicatessen buffs. Unlike the American version, it is not served with hot gravy; it is merely pastrami which has been grilled a bit.

★ ★ ★

A CLOTH banner proclaiming "Sandwich Bar" hangs outside the Ma'adani Tzameret delicatessen shop at 11 Anaf Ha'm Street, in the shadow of the Shalom Tower. The shop — in addition to selling sandwiches, candies and diabetic foods — has a modern-style sandwich bar. The smoked meats are kasher — from As and Nahariya, but cheeses are also served. Sandwiches come on two sizes of roll or sliced bread or pitta. Prices are moderate — from 60 agorot for a small cheese sandwich to IL2.20 for tongue on a large roll. The shop has an excellent location for the office clerk crowd.

★ ★ ★

JUST as an aside, I think I discovered the cheapest ham sandwich in town the other day quite by accident. It is at the United States Embassy Snack Bar, which is now open to the general public until 2:30 p.m. daily. A ham or bacon sandwich there sells for IL1.60 (compared with IL2.20 and IL2.10 at Sandwich City) and tuna is IL2.20. There is also a good cup of American coffee for 30 agorot.

The Snack Bar is designed primarily for Embassy personnel and their guests, but is also open to other visitors to the Embassy, after signing their names and identity numbers in the registry-book.

Martha Meisels

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הכאמנ'אן



Muhammad Abu-Ilhafa at his Braille typewriter.

WILL POWER LANDS BLIND TEACHER JOBS

guage and English, on a lower level, takes third place. Such subjects as Torah (Bible) are taught as part of the Hebrew language, rather than as separate subjects, and Arab history is taught. The G.C.E. students are taught in English and the curriculum follows British lines.

Mohammad, whose pupils are eleventh and twelfth graders, finds no special difficulties as a blind teacher. Pupils in his class do not raise their hands, they speak one at a time after asking permission. "I have a map of every class in my head. I can hear the slightest whisper, even from the far corner and call out the name of the whisperer."

Readers — friends, volunteers or paid readers — help him correct homework and exams. "Pupils and staff see that I return homework and correct exams on time, and that my classes are disciplined. They forget to think of me as different." On the convent grounds, Mohammad walks and runs freely without a cane or assistance, though he uses a cane for travel elsewhere. "If you want to see how I can teach, come to my class," he suggested as the bell rang.

The eleventh grade history class, of approximately 20 pupils, was a student Louis Philippe's abdication and the resulting Second French Republic. "What were the causes for the revolt?" he asked. Two girls answered at once. "One at a time," he insisted.

"I've told you I'll look out anyone who doesn't wait his turn to talk." The lesson was being conducted in English, earlier that morning he had taught two World History sections in Arabic. At the end of the lesson he announced an upcoming exam. Everyone groaned and pleaded to put it off. There was nothing to differentiate this class from any other.

There are more blind teachers, the Ministry may be able to help us with our reading problems and then it will be easier for everyone."

Mohammad thinks his success over many sighted educated Arabs has to do with their unwillingness to accept challenges. At least 90 per cent of Arab college students, he thinks, study Arabic or Middle East History. There are too many graduates in these fields and not enough jobs.

Mohammad recently bought an apartment a few doors from the school, and keeps house himself. "I don't know what we have to do to change hope to get married someday, but I guess I demand too much. I want a wife with at least a high school education, and most blind Arab girls don't stay in school nearly that long." As for sighted girls: "Arabs are very conservative."

Mohammad does not feel he has special problems as an Arab; he has many Jewish friends and has never sensed discrimination. "But in certain places a whole room full of people will get quiet when I come in and the next thing I hear will be either clucks of sympathy or someone saying, 'He's blind.' I wonder what we have to do to change that situation. Or if we ever will."

official told him to write letters to Arab schools around the country. All the answers were negative. "I didn't write that I am blind but I guess they asked about me and found out." The Ministry of Education then decided to interfere. But schools simply were not willing to try a blind teacher. Jalal Abu-Tuama, formerly chairman of the Local Council in Daka al-Garbia, was one of those who turned him down. "At that time I was sure a blind person couldn't teach," Jalal said. "Now I know there's no reason why he can't teach."

Village school

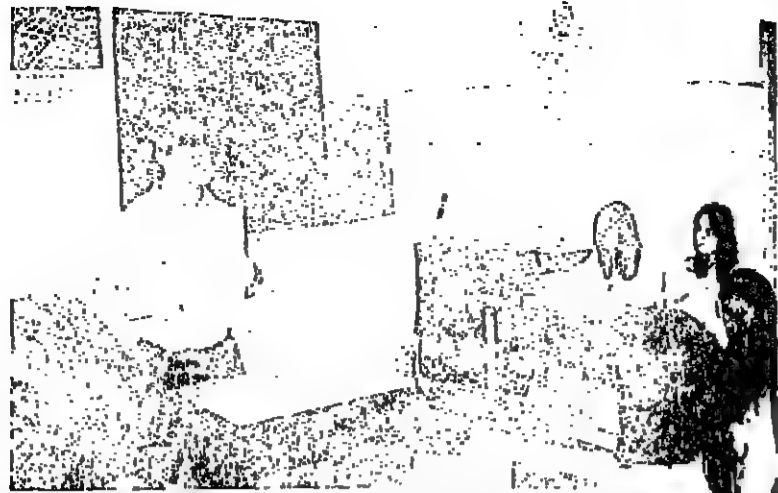
Meanwhile, the Ministry approached school officials in Mohammad's village. "Even now that I've proven myself, people in the village are far less willing to accept me than are, say, people here in Haifa." Nevertheless, Tamra school administrators finally offered him eight hours a week and he now teaches 21 hours per week. "I think my results are at least as good as any sighted teacher's. I know they think so here."

In the village high school, Mohammad teaches English and religion. His classes at the convent school include history (in English and Arabic) and translations from English to Hebrew and vice versa. Since 40 per cent of the convent's 850 pupils are Moslems and are not required (but are invited) to attend Christian religious instruction, Mohammad gives Moslem religious instruction at the convent twice a week.

He explained that the convent school — whose pupils range from kindergarten to twelfth grade — has two courses of study: one for the Bagrut (Israeli matriculation) and the other known as G.C.E. (British matriculation.) In the Bagrut programme, the language of instruction is Arabic and the curriculum is that of all Israeli Arab schools. This curriculum is close to that of Jewish schools except that Hebrew (not English) is the second language.

Write letters

It took enormous will power. Just before graduating from University, he went to the Ministry of Education's Arabic Department to find out how he could get a job. He already had some teaching experience, the convent school had hired him a few hours a week while he was at the university. An Education Ministry



Mr. Abu-Ilhafa's classroom at work at the Convent School of Nazareth in Haifa. (Photos by Tazler)

By a Special Correspondent
ACRE. — A NEW addition to the "Walls of Acre" will rise at the entrance to this city in the form of a massive new leather plant which will employ 500 employees working almost entirely on the manufacture of leather fashions for export.

Ground was broken last week by Minister of Commerce and Industry Haim Bar-Lev for a 3,500 sqmre new plant of the Maquette Leather Works, near the entrance to Acre, which, it is said, will produce exports of leather apparel amounting to more than \$2½ million after its first year of operation.

The five-year-old Maquette factory, which currently employs 200 workers, according to its general manager Zelig Kalitsky, is now producing leather fashions for exports of more than one million dollars annually as well as beginning sales of fine leather garments for men and women to the local market. It adjoins the new plant site.

The existing factory will be converted to the production of handbags as well as popular-priced furs with the opening, in 1973, of the new factory. At the same time Maquette is training a team of Druze girls for the opening of a handbag factory next year in Ustiyah.

The new plant will be built on two levels featuring massive white walls broken by thin window lines, to stress the theme of the "Walls of Acre" and present an industrial facility which conforms to its natural and historic setting.

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Just talking

"I know that during the last five minutes they were just asking questions to stall me," he confided as we walked back to the convent sitting room. "They knew I wanted to start a new subject and they would rather put it off. Believe me, I don't usually let them get away with tricks. But I was once a pupil myself, and I remember not liking to start a new topic five minutes before the class ends."

Mohammad shrugged off my questions about how he controls the class. "My classes in the village are bigger, sometimes over 80. While the students don't respect and don't participate, I don't have to see to know someone is disturbing, I can feel it."

He had planned to marry a sighted girl, she had agreed but her father refused to let her marry a blind man. But there are, he emphasized, many people who do understand: like the people at the convent. "I also would like you to mention the Haifa Association for the Blind and its chairman, Mrs. Hanna Katz. They do a great deal for all the blind of Haifa, and they help me to this very day with things like getting readers."

"The Ministry of Education called me 'the challenge.' I'm not the first blind teacher, but I'm one of the few — and either first or second in the Arab sector. They say more and more blind students are taking teaching certificates. Maybe I'm helping break the ice. Of course, if

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Massive leather plant at Acre

By a Special Correspondent
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Tammy body-builds the men

By Ya'acov Friedler
Haifa-Dot Reporter
TAMAR, "Tammy" Malrowitz, didn't wait for Women's Lib to be invented to save her. She has for 20 years been holding a job that gives her full equality, if not more, with the "stronger sex." She is the owner-manager of the Shlimshon (Samson) Physical Culture Institute in Haifa, where she "builds" men, or rather body-builds them into he-men.

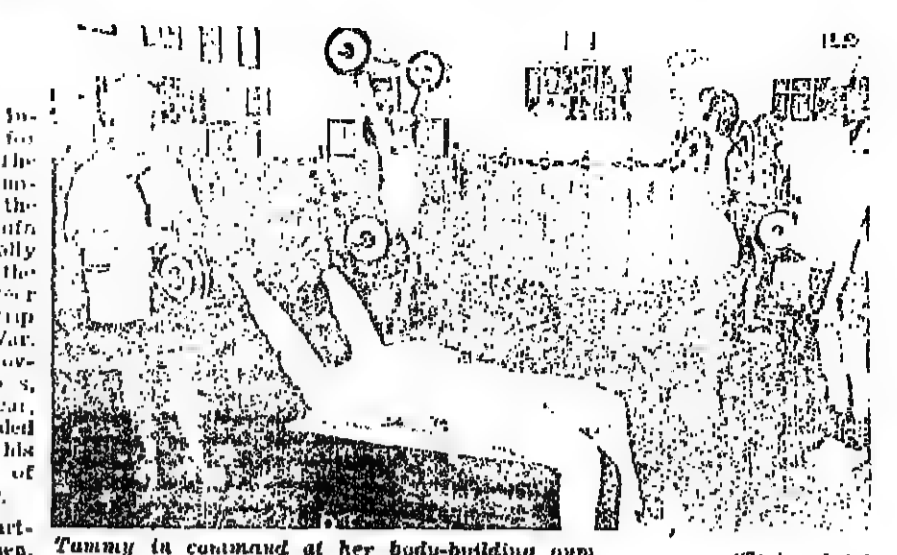
Though she is perhaps the only woman to hold such a post, Tammy, as all members of the Institute call her, thinks nothing of it. In fact, having worked at the Institute for 20 years, with a short interruption while she went to Switzerland for an advanced gymnastics teaching course, she has got used to it, and no longer thinks it unusual. She started at the Shlimshon Institute, as a secretary, at the age of 19, when it was first opened by Rafael Halperin, a former Israeli "strong man" and catch as catch can wrestler. When the subsequent owner gave it up, five years ago, Tammy bought the place.

Father and sons

In 20 years she has watched and supervised men "build" themselves into he-men at the Institute, get married and subsequently bring their sons along to follow in their footsteps, or rather muscle building path. Today, the Institute, which offers gymnastics with weights for body building, and many other types of exercises, under the supervision of a male instructor, is already training a second generation of health and body building fans. Some come along with their fathers and grow strong together.

Once men overcome the initial hardships of regular exercises, the breaking-in period, they tend to become addicts, sold for life, no more able to get along without exercising than a drug addict without narcotics. Exercising, of course, tends to be rather healthier.

In addition to ordinary men, who just want to stay healthy or build



Tammy in command at her body-building gym. (Tazler photo)

was chosen Mr. Israel some years ago and took part in the Mr. Universe contest, coming in fifth. Tammy, who has a son in high school, told me that in 20 years on the job with The Men, she has not her? Tammy finds that, as the years go by, that problem tends when you strain under the weight to solve itself.

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Ata up to date

By Joanna Yehiel
Jerusalem Post Reporter

A BIG, beautiful new Ata store was opened in style in Jerusalem on Tuesday evening, to the accompaniment of champagne and psychedelic lighting.

The champagne was just for the night, but the lighting is permanent, just one of several innovations in the 500-square metre store. Ata have invested almost IL3m in their new enterprise, in Rehov Lunz, says Amos Manor, chairman of Rosbaum, major investors in Ata. The result shows the original thinking and careful carrying through of the design by architects Lazar Hiskia and company of Tel Aviv.

On the street level the men's and bedlinen departments are shown to full advantage by the light admitted through the huge plate glass windows.

In themselves, the windows are an advance on the usual Ata show-windows — and even on the usual form of Israeli window display, which tends to cram-jam everything possible into the smallest available space. Ata has broken with the past in only showing six models across the whole of the shop front, and nothing else displayed at all, so the dresses are shown to full advantage.

The clothes in all the various colours and sizes either hang on racks or are displayed in open tables, so they can be seen and bought in the easiest way possible.

In this respect, the store has gone in for the British Marks and Spencer method of having further sizes stacked in the drawers below the display tables — which means if a certain size or colour is missing,



Racks loaded with gay frocks for the little and junior miss on the second floor of Ata's new Jerusalem shop. Lower left: Major Teddy Kolek examines a shirt, at the formal opening on Tuesday night as Israel Tavili, the manager of the new store, explains.

there is no endless wait while the sales girl goes down into the basement to search for it among 10,000 other things.

Attractive brown mottled tiles, white pillars and fitting rooms complete the picture downstairs.

But it is upstairs that the store scores. The 250-square-metre area has been transformed into a kind of boutique, with psychedelic lighting, soft blue carpet, coral pink or blue walls, large white pillars. This is, of course, the woman's department, and the whole place is designed to let her browse to her heart's content — with the sales assistants ready to help — but not to interfere.

New departure

This is a new departure for Ata, and Ata's general manager of all the stores, Alex Alon (tired, harassed but very enthusiastic on the day of the opening) is sure of its success. But it may take time — "the

Israeli woman is used to being served in the shops."

Children's clothes are also sold on this floor, and presumably, one thing will lead to another when it comes to going into Ata to buy a child's vest.

Between the two floors is a huge and beautiful lamp, built up of several blown glass 'bulbs' of blue Hebron glass, just another addition which made Mr. Alon announce proudly "This is the most beautiful store in Israel."

Praise for the new store and for Ata products generally came from an expert, Mr. Iamar Glasman, of the British Marks and Spencer chain, who is here to help the quality control unit of the Export Institute. "I think for standards prevailing in this country, the quality is very good."

He particularly emphasized that Ata had taken care of proper ticketing of each item, so the buyer would know both the size, and also

the kind of material, thus making it easier to wash.

This is the third large, open-plan shop run on self-service lines to be opened by Ata in the past two years — in 1970, they opened one in Ramat Gan and in March this year, a 500-square-metre store in Beersheba. It is in keeping with the promise Ata Textile Ltd.'s general manager Amos Ben-Gurion made some two years ago when he said in a Post interview, there would be new large, modern Ata shops in most towns.

The store opened to the public on Wednesday morning. As well as the advantages it brings in the wide range of clothes and the attractive design of the store itself, it has provided Jerusalem with another advantage: the old Ata store in Rehov Ben Hillel has been transformed to sell only seconds and end-of-range clothes, which will provide a more inexpensive shopping haven.

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Nahariya full up

IT had not occurred to me that there were so many areas of my home town that were unfamiliar to me until I started to look for an apartment to rent for the summer. This chore has never come my way before as naturally any members of the family on holiday stay at my house and bring all their friends with them.

However this summer, stung, it seems, to defiance by attempts to disrupt the tourist traffic the numbers are going to be overwhelming. It isn't that I mind giving up my room and going to sleep at the neighbours. In fact with eleven people in the house I prefer it. Having a quiet place to creep into and sharing a bathroom with only two adults instead of three teenagers, a baby and their parents, and their visitors just-dropped-in-for-the-day, is a considerable relief. But like all my fellow citizens preparing for the summer invasion I have to allocate places on a strict basis of first come first served.

As I feel very guilty about this, I offer my services as an agent and tell them to go ahead and book their tickets. I will hold myself personally responsible for finding them a roomy apartment near the sea, with all mod, cons, and not too expensive. It will not put me out at all, I insist by mail, to nip around and choose the best of what I know is available.

Obscure corners

However, other people have families too or are making exchanges, or have already promised their homes to deprived mountain dwellers who would not otherwise get a glimpse of the sea. Friends and acquaintances being exhausted I have to turn to strangers and pursue answers to my advertisement into alleyways and byroads, unmarked and hidden in remoter and obscurer corners than I had thought Nahariya possessed.

In spite of having stipulated a place for a family of five, all ra-

ther large, the general idea seems to be that one room and a kitchen should fulfil the requirements. Wooden huts, garden sheds and tiny flats buried in enormous blocks, not withstanding, a group of foreigners to spend their vacation in on payment of sums so staggering that I am ashamed to write and tell them.

One flat, on top of a grocery store does indeed have three rooms, but the landlord explains that he and his wife will occupy the third, though so unobtrusively that the tenants will not notice them. Still, I feel that my cousins would be uneasy at the thought of their ever lurking presence and I continue to search.

Bars

One of the flats is bare of all amenities except for five beds. The owners tell me they are accustomed to people who bring their own, I point out that visitors from England cannot be expected to travel with a refrigerator and tables and chairs, even folding ones, and ten sets of bedding, but the landlady murmurs that as a relation I can surely be relied upon to supply their deficiencies. If not, she will allot them a shelf in her own refrigerator in her own kitchen three doors away. She does not explain how five hefty people eating three meals a day are going to manage with this minuscule space nor how they are going to cook what little they can keep in it without any apparatus. I feel sure she would not favour an outdoor grill on her patio and indeed when I bring up this possibility she is as anxious for me to go as I am to leave.

In this shortage I dare say she will find tenants willing to live on yogurt and stale bread all summer. One rather bare but pleasant place might have been nice but that it has no doors and no light or power. It will be there by summer one hundred per cent, I am informed, but



Mothers of large families, 8 children and more, are enjoying a fortnight's holiday at the Jerusalem Forest. Here they are seen listening to a lecture on child psychology. This is part of a project run by Wiso for a hundred women from the Shmuel Hanasi quarter in Jerusalem. Wiso also provided for a warm lunch for the children numbering close to one thousand. A tutor supervises their activities at the Pomeroy Centre until the mothers get home after four. (Emka photo)

THE PERFECT MATCH



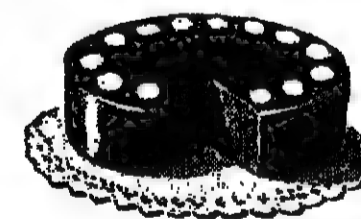
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THE JERUSALEM POST MAGAZINE — FAMILY PAGE

PAGE TWENTY-SEVEN

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Happy hours on ice

HOLIDAY ON ICE presented by Madison Square Productions and Impresario Yakov Ori, staged and directed by Ted Shuffie, costumes designed by Folco, scenery and properties by Giorgio Aragao and Andre Felogy.

"HOLIDAY on Ice" is a huge, colorful show, a throwback to the Ziegfeld Follies and the Folies Bergere in their halcyon days, with oodles and oodles of pretty girls awash in sequins and feathers; with fabulous sets which take the viewers to the "never-never lands" of Alaska, the Tyrol, Spain; with clowns and midgets and acrobats performing near-miraculous feats.

It is a vastly entertaining show wallowing in its wonderful bad taste, a true holiday from every-day cares, requiring not the slightest effort. The viewer can relax in the comfortable seats of the nicely refurbished Sports Palace in Ya'el Eliash and watch the shenanigans of beautifully trained skaters, each of them a master in the art, floating over the ice in intricate choreography.

I can think of no more pleasant way to spend an evening after a hot day of fighting for survival in the city. Take along your children and your grandparents; they'll all have a wonderful time.

CAROUSEL 2. Story and direction by Yoram Boker, dance by Yigal Bordyczewsky, music by Yossi Mar Haim, design by Lydia Pincus-Gan, lighting by Ben Zion Munitz. Presented by Yuval and Zavit.

"CAROUSEL 2" is a direct successor of "Carousel 1," which was a charming programme of pantomime pieces performed by three artists. The present one differs from the predecessor by its more ambitious intention.

Where in "Carousel 1" the creator and chief performer, Yoram Boker, strove mainly to demonstrate the technical accomplishment of his group and to entertain, here he tackles two "large" subjects: the creation of Man as a destructive being, and the problems of political power. In the first one he tells how God created Man, gave him a mate so that he shouldn't be bored, sent Satan to tempt him, and eventually made him produce offspring, which was the beginning of the end. The two sons quarrelled, and the quarrel ended in an atomic holocaust.

In the second piece, which is loosely based on a play by De Ghelderode, a new king ascends the throne to the enthusi-

asm of the crowds. He learns all the tricks of ruling from his jester, until king and jester exchange roles. Riots follow, the king is toppled, a new ruler emerges, and the story begins *de capo*.

The show has many very good entertaining moments. The scene in which God, looking like a fussy old pharmacist, creates Man, the one in which the king reviews a parade of eligible maidens (all played by the same girl) are very funny, and the team consisting of Yoram Boker, Miriam Paskalski and Shmuel Livneh is highly skilled and attractive.

What bothered me about the show is its attempt to bite off more than it can chew, confronting issues about which it has nothing significant to say. I was also disturbed by the use of rather facile effects—like the fluorescent lighting at the very beginning—which do not fit in with the generally honest quality of the performance.

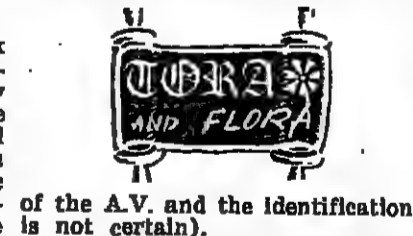
I should like to note the interesting music (concrete and whatever the opposite is called) by Yossi Mar Haim, which plays an integral role in the show. I am sorry I cannot say the same about the lyrics in Part II, which are redundant and clumsy.

The Shittah and Shittim

THE portion of this week ends with the shameful incident which took place at Shittim. The name of this place is identical with that of the *atzei shittim* the acacia wood which was the only wood used in the construction of the Sanctuary in the wilderness. Many of the medieval commentators connect the two. To take an outstanding example, the Tosafists (the passage is repeated almost word for word by Hasekiah b. Manoah in his commentary Hizekune) state:

"In the wilderness there were extensive forests from which they took the trees which are called shittim, as it is written "and Israel dwelt in Shittim."

Shittim was so called on account of these forests, and that is the meaning of the verse (Lev. 11:19) "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine and the box tree together." (the translation is that



of the A.V. and the identification is not certain).

These commentators, however, completely overlook a fundamental point. The Shittim where the children of Israel dwelt, where this shameful incident took place, and which was the base whence later Joshua was to launch his attack which ended in the conquest of Israel, was not in the wilderness. It was in the fertile and arable territory of Sichon, king of the Amorites and Og king of Bashan in Transjordan, which the Children of Israel had conquered.

Thus the existence of such extensive forests of acacia as to determine the name of the site in this place simply does not constitute evidence of the existence of these trees in the inhospitable and arid desert. And in

point of fact, the famous verse from Isaiah which these commentators quote to prove the existence of shittim in the wilderness points to exactly the opposite, the prophet is speaking of the Golden age when trees which did not at the time grow in the wilderness would flourish there. This is in fact explicitly stated in the Midrash "at present there are no trees in the wilderness but one day there will be, as it is said, "I will give in the wilderness cedar, shittah, myrtle and oil tree" (Num. R. 23:3). True there is a species of twisted and stunted acacia tree in the wilderness of Sinai, but under no circumstances could they be utilized for the long and smooth planks for the Sanctuary, and the rabbis are right in asking "Whence did the Children of Israel take the shittim wood for the Sanctuary?"

One of these trees which does not grow in the wilderness, but in the Messianic age will, is the Etz Sheman, the oil tree, and to that this column will be devoted next week. L.I. RABINOWITZ

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מסכתין לתלמי

MUSIC AND MUSICIANS BY GIOVANNI BODINI

STARS LINED UP FOR OPERA 'BATTLE ROYAL'

AT the beginning of this season I reported on the strange planning that has led to a simultaneous staging of Saint-Saëns' opera "Samson and Delilah" by both the Israel Philharmonic Orchestra and the Israel National Opera ("The Opera War" — Week-end Magazine, September 24, 1971). The I.P.O. promises an "unprecedented operatic spectacle" with 10 soloists, 80 ballet dancers, 150 chorists, 90 supernumeraries and 100 I.P.O. members, conducted by Zubin Mehta, staged by Carlo Maestrini, of the Scala di Milano, with world-famous singers like Yvonne Minton and Jon Vickers in the title roles. The opera will be presented at the Roman Theatre at Caesarea, which will be transformed into a huge Philtine temple by designer Arnon Adar. Performances are scheduled for July 18, 22, 24, and 26.



Joanna Grillo... mezzo-soprano from the Metropolitan.



Maurice Malevsky... tenor from the Grand Opera de Paris

Jerusalem on July 3, and Tel Aviv on July 6.

GARY BERTINI, who recently premiered Josef Tal's "Ashmedai" at the Hamburg State Opera House, has gained another success with his conducting of Benjamin Britten's Opera "Billy Budd" at the same place. "The baton was wielded by Gary Bertini — a totally aware, constantly active helmman. He has not only confirmed but even surpassed the impression he made at the Hamburg premiere of Tal's Opera "Ashmedai," says the "Frankfurter Allgemeine Zeitung" critic.

"By means of his outstanding musical energy, he brought out moments of rhythmic and harmonic tension where they were only potentially indicated" ("Die Welt").

"The performance under Gary Bertini's conducting, closely concentrated, stressing transparency of sound throughout, was of a high calibre" ("Hamburger Abendblatt").

Young Israeli conductor Gary Bertini is a Houdini of the baton... Britten's opera could not possibly have had a better performance than its Hamburg premiere ("Hamburger Morgenpost").

Records

An Israeli *hasan*, resident in South Africa since 1950 and on a visit to his daughter in Herzliya, gave me a record, "A Song for the Sabbath Day," which is to be sold here soon. Cantor Avraham Reish came to Israel from Vienna in 1932, became Chief Cantor at Yeshurun in Jerusalem in 1940, then sang at the Central Orthodox Synagogue in Johannesburg from 1950, moving to the Great Synagogue in 1962.

A good voice, well applied, supported by a male choir (not always in tune), and a powerful organ present the prayers in traditional manner.

"The Husk of Midnight" is the title of another record given me by a visiting rabbi from the Adas Israel Synagogue in Washington D.C., the Rev. Stanley Rabinowitz. The title reflects the hour of presentation of the Sedhot Service — the Service of penitence — preceding and introducing the High Holidays.

The traditional service and chant is adapted to fit the musical vernacular of our day. As the cover says: "Technically, this service would fall into the folk-rock category, but more accurately, it is a 'Rock-Cantorial Prayer Experience.'" Prayers are sup-

plemented (in English) by poetry written by Ruth Brin, and the composer is Charles Davidson, one of the most prolific synagogue music writers of the American scene. Cantor Ray Edgar has a clear, bright voice, which he uses advantageously; the "Zemir" Choral, under Stanley Sperber, is well-known in Israel through its participation in several "Zimriah" Festivals.

The setting — for cantor, choir, guitars, piano and drums — produces a very intriguing atmosphere and the music is full of interesting ideas.

Leo Rosenbluth, chief cantor and choir director of the Jewish Community of Stockholm since 1931, is known here for his participation in concerts and broadcasts. For the celebrations of the 100th anniversary of Stockholm's Great Synagogue this spring, a record was made of two of Cantor Rosenbluth's major compositions. His Cantata Hobraia is based on Isaiah 57 and 68 ("hatarah" for the Day of Atonement), written for solo, choir, string orchestra and organ. A learned composition, it transmits a strong feeling of atmosphere, tension and drama. The other side contains a choir setting of I.L. Peretz' "Trestet" (Comfort) which won a first prize for a setting of a Yiddish poem from the Congress for Jewish Culture in New York in 1948. Well set, the work combines a slight Yiddish influence with Rosenbluth's personal musical language. "Veshanah" and "Yididush" in Cantor Rosenbluth's interpretation complete this release (which is sold in Sweden to benefit the Jerusalem Alyn Crippled Children's Hospital).

Leib Glantz, the famous cantor, is immortalized on a release by R.C.A. (TSR 1018) "Halal and Three Festivals." Glantz was a representative of the expressionistic cantorial approach, which, although keeping to the traditional *mesorah*, allowed the singer's voice to run away with him on many occasions. All sorts of colorations were inserted, and theatrical gimmicks were introduced to display his splendid voice.

As ecumenical counterpart — David Riemens, during his years in Jerusalem as head of a Christian mission, applied his composing and pianistic talent to produce some impressionistic musical descriptions of scenes of the Holy Land. Called "Souvenir: Album of the Holy Land," it was pressed by Chapel Records (S-154). David Riemens plays in freely flowing style, and with ample technical skill.



Oscar-winning Henry Mancini

MEANWHILE, the I.P.O. goes popular again and will present the famous Henry Mancini — composer — arranger — conductor of light and film music, recipient of at least three "Oscars," 20 "Grammy" awards, six Gold Albums and many other proofs of his worldwide popularity.

Appearing with Mr. Mancini are his two featured soloists: Bud Brisbois, trumpet, and Jack Gilroy, drums.

The special concerts will take place at Caesarea on July 1, in

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GALLERY GUIDE

JERUSALEM

THE ISRAEL MUSEUM — Julia Pacific: Watercolours and Drawings from the Museum's collection (Tel Aviv, 24 July 25). A superb collection covering the work of three decades by a painter who has left an impression on the art of his generation. Fascia's early sea drawings were virtuosic but academically stiff. He developed his own character in the twenties and a few of his marvelous pastels and charcoal drawings dominate this show. (M.R.)

Sculptors on the Terrace and Poles: Sculptors on the Terrace (Museum, Tel Aviv) — seen by photographer Anna Rivkin-Brik (Library 1840). Tom's offerings from Ozer (Stock-Exchange).

GRAPHICS 71 — Fairly recent works, mostly Hebrew engravings, by most of Israel's more progressive younger artists, but as a whole, the show is very good, intricate, with the usual problems of colour and there is not a single work that breaks any new aesthetic ground, a few technical innovations aside. Of note, however, are works by Eisenmann, Misha Ullman, Cohen-Gan, Geronzi, Abu on show are sculptures by Jerusalem members of the Artists Association, again all proficient but all uninteresting, with the sole exception of a not altogether successful try at opposing plasticity by David Shenhav (Artists House) till June 25.

ORIGINAL PAINTS FROM PARIS — Three original paintings by Jean Béraud, prepared under the hand of the artist, are in Paris and New York, several many an art dealer from Paris, the artist's popularity of about 1900 stems from the habit of a few thousands of collectors of modest means, bolstered by hundreds more investors and speculators. The resultant commerce has in many places begun to overtake the sale of paintings. Good painting by diverse artists as Hilla, Charal, Fiszman, Yankel, Xilo and Albert (the latter does excellent colour silk-screen) sell for hundreds of thousands of dollars. Like bonds, they are cheaper at date of issue. The artist's work here has been given another boost by a new immigrant, Yvonne Neuville (Paris) (Tel Aviv, 24 July 25).

HAIFA KIRVA — Recent abstracts by a veteran Israeli painter, which follow a period of that geometric form. The new works combine geometric forms and divisions by space, overlapping planes which are combined with four irregular shapes, some of them stylized. There is also some lettering, based on a design element. Kirva's approach however, is painterly throughout and the insouciance of the geometric elements — in these times of super-geometric precision — is disturbing and unprofessional-looking. Possibly, a realisation of these somewhat crowded casual compositions into all-screen prints would minimize the regularity of such handling and generally sharpen and enhance intent and execution. (Jordan Gallery, 24 Jordan). (M.R.)

MARK ZHITSKY/JOSEPH KURTOVSKI — Paintings on the subject of the Holocaust by immigrants from Russia (the latter died recently) (Yad-Vashem, Ha, Hanikarov).



Pita Rubin: "Monotypy" (Leshik House Art Gallery, Tel Aviv).

ments, to my mind, are the truly watercolour paintings of some of the artists which are included in the permanent collection now being shown in what was formerly the artist's Tel Aviv studio. Some of the work has to move here, possibly exhibited before the artist comes across an occasional visitor in a gallery but it is the only place where his highly sensitive work from various periods can be seen in a group. The extraordinary subtlety and refinement of his paintings make them unique in Israeli art. The artist's widow would like to see the studio become a gathering place of a select group of young people just beginning to make their way in the arts and occasionally to hold exhibitions of promising young talents there. (Jordan Gallery, 24 Jordan). (M.R.)

ABRAHAM HOROWITZ — Abstract paintings by member of Kibbutz Ein Hashlosha. (250 gallery, 290 Haifa, 24 July 25).

"SUMMER 22" — The view of the natural landscape, the shape, the amorphous line, dash or stroke (together the works of 18 Israeli artists) now listed together artistically in a single exhibition for the first time. (Artists Pavilion, 9 Alhambra, 24 July 25).

JARON ZIV — Graphic designer who has done numerous stamps shows these natural drawings from "A Study in Simplicity." (Graphic Art Gallery, 21 Jordan).

MARGOT LANGER-AMCHIM — Works by Jerusalem painter. (PETAH-TIKVA (Yad Lebanon Memorial Museum)).

CHAIM DENHEK — Copper reliefs and graphics. (HERZLIYA (Herzliya Museum)).

YODFAT COLLECTION — Now gallery exhibits works by 16 prominent Israeli artists. (Yodfat gallery, 100 Hanezar).

GEORGE NEUBAU — Abstract paintings. (New Gallery, 22 Melrose).

HIVVA SHALYV, SYLVIA (GINKEL), YAKOV FLAIN — Paintings. (Ginkelman Gallery, 24 Jordan). The entire show bears the hallmark of this widespread style's highest standards of achievement: a rushing spontaneity, a richly textured, lively intuitive aesthetic organization. Neutral or dark soft masses are studded with spots of colour, are contrasted with sharp contours and lines. Aqueous three-dimensional seeming masses harmonize with opaque colour. The show also suggests an eagerness for the unexpected, as exemplified in the composition made of impetuous bare feet and corrugated "Kilat" sandals. (Leshik House, 30 Dav Ha).

HAIFA KIRVA — Recent abstracts by a veteran Israeli painter, which follow a period of that geometric form. The new works combine geometric forms and divisions by space, overlapping planes which are combined with four irregular shapes, some of them stylized. There is also some lettering, based on a design element. Kirva's approach however, is painterly throughout and the insouciance of the geometric elements — in these times of super-geometric precision — is disturbing and unprofessional-looking. Possibly, a realisation of these somewhat crowded casual compositions into all-screen prints would minimize the regularity of such handling and generally sharpen and enhance intent and execution. (Jordan Gallery, 24 Jordan). (M.R.)

ATTELIA BRIDGE WESTON — Painter Reggie Weston, who died five years ago, took landscapes and sometimes other subjects to a high degree of formalization, seeking out essential and often latent aesthetic qualities. Among the highest achievements. (Jordan Gallery, 24 Jordan).

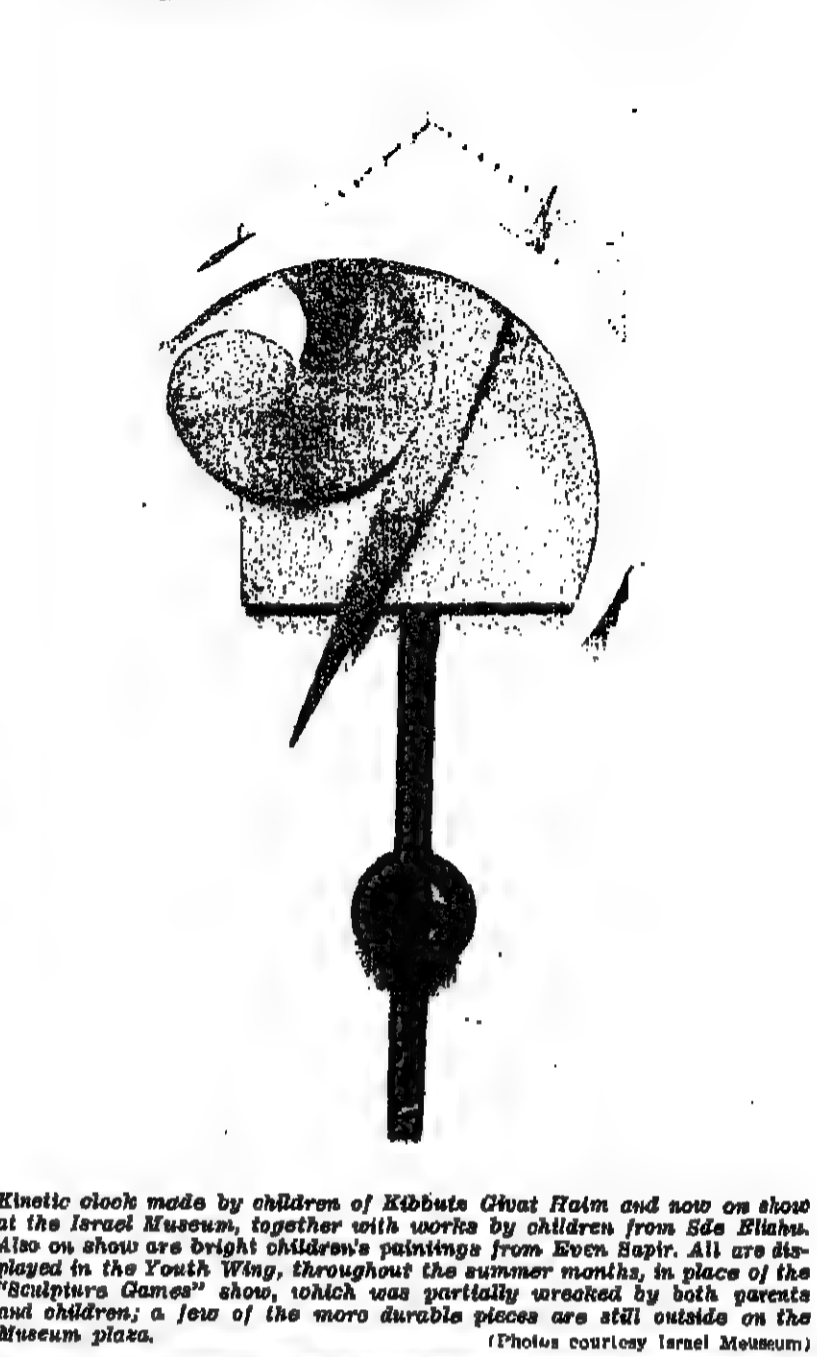
HAIFA

JAPANESE AND ISRAELI CHILDREN'S PAINTING — The two nationalities are equalised around the 10-year-old category but the small Israeli representation, from Bat Yam, provides comparison by consisting of Japanese subjects which may have inspired the less 11-year-old's contribution of abstracted forms and flowers in watercolour. The Japanese, 6-10 years of age, demonstrate the universal child psychology, action, figures, domestic scenes, animals in zoo or holds, cars and trains, men at work, the circus etc. and a similarly world wide mode of depiction. At the same time, even allowing for an Israeli aestheticism, paint at an outstanding level of colour, spatial composition and clear form, for which credit must also be due to some system of art education. The exhibition includes a considerable display of cloth dolls and miniature lacquered dolls, domestic and religious figures made for use at the Children's Festival. (Museum of Japanese Art, 24 July and June).

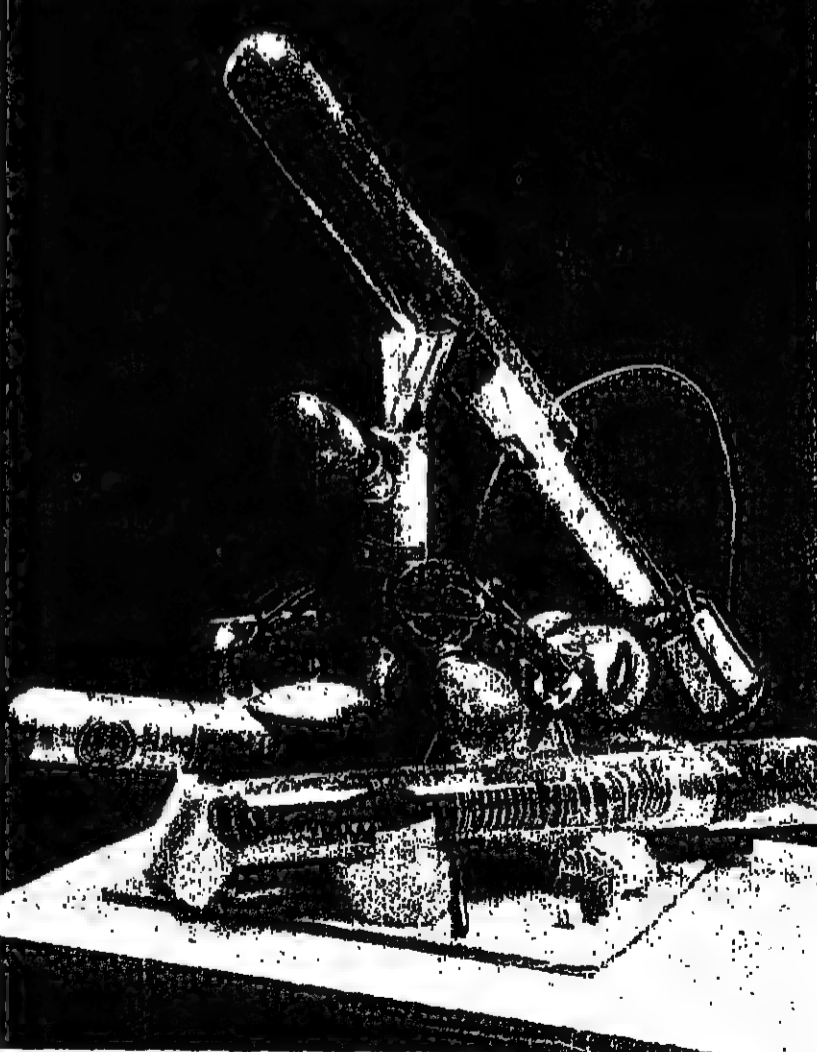
SUMMER EXHIBITION — A selection of graphics and prints by leading Israeli artists. ("Graphics 3" Gallery), 24 July and June.

NAME KATZ (1894-1962). A selection from the oil paintings and graphics bequeathed by the artist to Haifa. (Museum of Modern Art, 24 July 2).

Kibbutz, moshav children show sculpture at Israel Museum



"Rocket Launcher" made by the children of Kibbutz Gvat Ha'im from found junk, now on show at the Israel Museum's Youth Wing.



Kinetic clock made by children of Kibbutz Gvat Ha'im and now on show at the Israel Museum, together with works by children from Sda Elihu. Also on show are bright children's paintings from Even Sapir. All are displayed in the Youth Wing, throughout the summer months, in place of the "Sculpture Games" show, which was partially wrecked by both parents and children; a few of the more durable pieces are still outside on the Museum plaza. (Photos courtesy Israel Museum).

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PHILIP GILLON'S TELEREVIEW

Those of us who watch television just to be entertained had better prepare for some bleak nights ahead. There are indications that those in charge are preparing yet another attack on our viewing pleasure, as if the introduction of the summer programme, which eliminated "Be-witched" and cut our thriller-Western ration by 33 per cent - was not bad enough.

First portent of trouble ahead for us was the statement by Education Minister Yigal Allon that we are to get more "Yiddishkeit." This presumably is a promise that we are to be subjected to a battery of pompous, laborious, educational tracts, prepared in the finest traditions of nineteenth century Jewish journalism. Then the chairman of the Knesset Finance Committee, Israel Kargman, who should be far too busy legislating for our welfare, raising money, and engaging in cabinet crises to waste time looking at TV, complained to Broadcasting Authority Chairman Walter Eytan about the low quality of his wares. Of course, these people are right, but for the wrong reason - they want less amusement for the unfortunate masses, and more uplift. We want more amusement.

Tonight we are to have a sample experience of this dangerous new outlook: Somerset Maugham has gone without anybody bothering to explain why, and "Hawaii Five-O" is to be moved. Thus Friday night, until now far and away the most enjoyable evening provided, is to be devoted to some nonsense about Judaism which those interested in Judaism will not see because they are busy practicing it, and to an Israel entertainment. I fear the worst.

One bright spot on the horizon: we have been promised "The Wives of Henry VIII" as from next week. Reports from England indicate that this is wonderful. But I suspect that Henry will not long survive the religious-cultural philosophical onslaught, just as the girls did not long survive their marriages to him.

And Jordan also brought us Hitchcock's "The Birds" even more frightening than Highlanders on a rampage.

I still cannot get used to the new "News" introduction, with all those tricky arrows missing the target, to symbolize, I presume, the occasional errors in news presentation like Sadat sneaking on to the screen behind the newscaster's head the other night, several minutes before cue. It seems to me an unkind and unfair symbolism, and I miss Dayan and that soldier drinking and so on.

The news items obtained by satellite give promise of many good things to come, although I hope that Television House is not going to waste the taxpayers' reluctantly paid licence fees in bringing us shots of Pompidou. Football matches, the Olympics in Germany, moon landings, hot news about Israelis abroad - these are what I want by satellite. Not the Franco-Iraqi oil pact.

The snippet from the B.B.C. Panorama film of a dialogue between Israeli and Arab youths was tantalizingly brief. It seemed to me that the young Israelis were 100 per cent convincing, although that Arab boy did have a British gift of the gab.

A first-rate item was the film of what it is like to be a paratrooper, with the photographer striking the correct note of underlying fear. His shots were very dramatic, although his boots seemed to get in the way of the lens most of the time.

There are some good things to be seen on the Israel Arab programmes. For example, experts on Arab psychology have apparently decided that Arabs, unlike Jews, can be shown boxing and wrestling, which are considered too rough for our delicate eyes. The other evening, wearing a keffiyeh so as to be allowed to look, I saw Johnny Saint wrestling Alan Mackay in a marvellous 'bout. And the Arab news at 7 p.m. contains many items of interest to their Semitic cousins, although these do not make the eight o'clock spot.

Dan Kenner's youth programme continues to be one of the best we have: this week he brought us a grim discussion about life for teenagers in the bleak atmosphere of the gaols. Perhaps to make our flesh creep, he emphasized that one night in gaol could ruin, mentally and physically, even a student at a posh high school, the unconscious assumption that this was a more horrifying thought than that such a tragedy might befall an apprentice must have angered the Black Panthers.

Ah, well, there is always Jordan to fall back on, and, for the coastal Philistines, Cyprus, Lebanon and Egypt. I have still been unable to compile a definitive Jordan programme, and hope that one of the summer visitors will bring the precious schedule across the Bridge with him. A viewer from Kfar Saba telephoned me one night to say that he had just installed an aerial to get away from "Moked": he was most indignant when I could not guarantee that "Ironside" was running for certain that night, and accused me of sharp practice. I was pleased to note later that the Jordanians delivered the goods, and hope that reception in Kfar Saba that night was good.

Jordan earned our gratitude for another sports triumph - bringing us the West German victory over Russia, live from Brussels. The British commentator indicating the forebodings of a man whose national stars are getting long in the tooth, said sadly that the trouble with the German team was that most of them were 23 or under. I suppose the Russians will complain to somebody about being intimidated by the Germans, just as they were terrified

"THIS is Your Life" was devoted this week to Rabbi Shlomo Goren, and revealed that he has aged considerably in the last 40 or 50 years. What is worse, he has aged perceptibly since 1967: all that parachuting

A question of uplift or entertainment
BLEAK NIGHTS AHEAD



Rabbi Shlomo Goren - "all that parachuting seemed to keep him younger" - with another retired general. (Photo Barzilay)

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סניפין

GHORA GODIK PRESENTS:

Blood & Sweat & Tears

IN CONCERT



HAIFA "Armon" Thursday, July 6, at 9.00 p.m.
 EIN-GEV "Kinerot" Friday, July 7, at 9.00 p.m.
 JERUSALEM "Binyan Ha'ooma" Saturday, July 8, at 8.45 p.m.
 TEL AVIV "Mann Auditorium" Monday, July 10, at 7.15 and 9.30

Tickets: Tel Aviv, Ropoco; Haifa, Garber; Jerusalem, Cahana; and other agencies.

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Israel Theatres

Haifa Municipal Theatre

HEFETZ
 "Excellent music."
 A. Zarol, "Davar."
 Haifa, Sat., June 24

Mifal Osmat Le'an Gedera, Sun., June 25
 Yavneel, Mon., June 26

Nahariya, Tues., June 27

In cooperation with the Cameri Theatre

THE PRISONER OF SECOND AVENUE

Haifa, Sat., July 8
 Haifa, Sun., July 9

Cameri Performance
 YOU CAN'T TAKE IT WITH YOU
 Comedy
 Haifa, Tues., June 27
 Wed., June 28

The Cameri Theatre

YOU CAN'T TAKE IT WITH YOU
 Comedy
 Tel Aviv, Sat., June 24
 Haifa, Tues., June 27
 Haifa, Wed., June 28

Mifal Osmat Le'an Na'an, Sun., June 25
 Tiberias, Mon., June 26

Haifa Theatre Performance
 HEFETZ
 Tel Aviv, Wed., June 28

THE PRISONER OF SECOND AVENUE

Comedy
 Tel Aviv, Sun., June 25
 Mon., June 26
 Tues., June 27

SHORTLY
 A SUMMER PARTY
 by Nathan Alterman
 Direction: Shmuel Benita
 Music: Sasha Argov
 Stage: Arieh Wavon

Habimah

A DOG'S WILL
 Comedy
 Tel Aviv, Largo Hall Sat., June 24, 8.30
 Sun., June 25, 8.30
 Mon., June 26, 8.30
 Wed., June 28, 8.30
 Jerusalem, Tues., June 27

Premiere
 THE ROCKEFELLER FAMILY
 Comedy
 Tel Aviv, Small Hall Sat., June 24, 8.30

Premiere
 FICINO FOR TWO
 by Aldo Nicolai
 Tel Aviv, Small Hall Sat., July 1, 8.30

MR. SHEET'S INDEPENDENCE
 NIGHT
 Zahal, Mon., June 26
 Tel Aviv, Small Hall Sat., July 8, 8.30

TZAVTA

PROUDLY PRESENTS

The Haifa English Theatre

in
"THE FIRST NIGHT OF PYGMALION"
 a comedy by Richard Huggott
 directed by Eileen Benskin

FOR THE FIRST TIME IN TEL AVIV
 Sunday, July 2, at 9 p.m.

Tickets: Tzavta Box Office, 30 Rehov Ibn Gvirol, Tel. 03-250156
 Le'an and Castel Ticket-Agencies, Tel Aviv.
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"A DOG'S WILL"
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SAMSON and DELILA

BY SAINT SAENS DIRECTOR CARLO MAESTRINI



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As part of
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 BORIS CARMELI as OLD HEBREW
 WILLIE HAPARNASS as ABIMELECH
 TIBOR HARDEN as PHILISTINES
 BENO SCHWARTZ as PHILISTINES

150 Voice Chorus
 Direction — Joseph Friedland

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 Direction — Leah Schubert

100 Extras

GALA PERFORMANCE
 CAESAREA — Roman Amphitheatre
 Sunday, July 16, 1972, 8.30

Sale of tickets begins — TEL AVIV — IPO Box Office, Mann Auditorium
 SUNDAY, June 18 — 10 a.m.-1 p.m., 4-6 p.m. daily.
 (tickets on sale for performances on 22.7 also)

Tickets for the performance on July 18 will be available on Sunday, June 25 in:
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 The Scottish — National — Orchestra Chorus

CONCERT No. 1
 Thursday, July 26, 1972
 ZUBIN MEHTA — Conductor
 DANIEL BARENBOIM — Piano
 PINOCHAS ZUKERMAN — Violin
 Brahms — Sonata in A major, op. 100, for violin and piano
 Brahms — Song of Destiny for Chorus and orchestra, op. 54
 Brahms — Symphony No. 4 in B minor, op. 98

CONCERT No. 2
 Sunday, July 29, 1972
 DANIEL BARENBOIM — Conductor and Pianist
 PINOCHAS ZUKERMAN — Violin
 The Tel Aviv String Quartet
 Brahms — Quintet in F minor, op. 84
 Brahms — Concerto in D major for violin and piano, op. 77
 Brahms — Symphony No. 1 in C minor, op. 68

Tickets sold only by subscription to all three concerts.
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D. SCARLATTI
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 - Sonata in D Minor L. 366
 R. SCHUMANN
 - Träumerei (from "Kinderszenen") Op. 15

I. ALBENIZ - Malaguena
 E. GRANADOS - Andaluza

F. CHOPIN
 - Nocturne in C Minor Op. 48 No. 1
 - Mazurka in C Sharp Minor Op. 30 No. 4
 - Mazurka in C Sharp Minor Op. 63 No. 3
 - Mazurka in F Minor Op. 67 No. 2
 - Valse Op. 70 No. 1

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 by Oscar Wilde

Directed by: JOYCE LIVINGSTONE
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JERUSALEM, The Khan, Chamber programme,
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 HOLON, Armon, Sunday, June 25, 8.45 p.m.
 KFAE SABA, Amal, Monday, June 26, 8.30 p.m.
 KIBYAT ATA, Shavit, Tuesday, June 27, 8.30 p.m.
 TEL AVIV, Ohel Shem, Wednesday, June 28, 8.30 p.m.
 HERZLIYA, Heichal, Thursday, June 29, 8.45 p.m.
 BEERSHEBA, Hen, Friday, June 30, 8.45 p.m.
 TEL AVIV, ZOA House, Saturday, July 1, 7 and 9.30 p.m.

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 Conductor: MENDI RODAN
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Programme:
 1. Brahms: Symphony No. 4 in E minor, Opus 68
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